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**THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.**

BY REV. ARTHUR H. SMITH.

(*Continued from page 114.*)

THE difference of usage, and consequent uncertainty in regard to the notation of many common Chinese characters, gives rise to 'various readings,' sometimes as arbitrary as those in any other language; as in the phrases from Hamlet, "to the manner [manor] born," "I [eye] shall not look upon his like again." Of a variety of such discrepancies, a single phrase will furnish a sufficient example. *Ta pa shih* (打把式) to practice athletics, often written also with a different character (打把勢), and both forms have been noted in Williams' Dictionary. Errors arising from mistaking one character for another are common. Thus in Mr. Scarborough's list (No. 1164), we have the saying: "Though nine times you present an accusation, the last must agree with the first" (九狀不離原詞). This is merely a mistake due to homophony. The correct reading is: 久狀不離原詞, *i.e.* A lawsuit, however protracted, can never go beyond the original documents. So likewise in No. 862, The larger fishes impose upon the shrimps, and the shrimps in turn impose on the clay (大魚欺蝦, 蝦欺泥巴). What is it to "impose on the clay?" The copyist has fallen into error, and a better text reads: 大魚吃小魚, 小魚吃水蟲, 水蟲吃草泥.) 'The large fish eat the small fish; the small fish eat the water insects; the water insects eat water plants and mud'—a saying which contains a compendious and accurate description of the relation between the higher officials the lower officials and the people of China; a relation to which the lines of Swift are singularly applicable:

"So, naturalists observe, a flea  
Has smaller fleas that on him prey;  
And these have smaller still to bite 'em;  
And so proceed *ad infinitum*."

The effort to apprehend the full bearing of a Chinese sentence at the first hearing, resembles the attempt to solve a fresh conundrum off

hand; for even if the answer is correct, there is no means of proving it to be so, while the chances of lighting upon the correct answer are often tenuous in the extreme. Witness the following: 千嘴鵲鷄, 一嘴輪. He who has never heard this phrase, will be a good guesser if he interprets it aright at the very first hearing. The ideal fighting quail, we are to suppose, is capable of giving, say a thousand pecks with his bill, before he is exhausted. This superiority distances all competition; but upon some unlucky occasion the bird of a thousand rounds capacity, meets with an opponent so entirely beyond himself in fighting power, that he finds himself vanquished at the very first blow. Hence the proverb becomes equivalent to the adage: 'There are always plenty of other able men' (能人後頭, 有能人).

The following example affords an instance of a wide field of conjecture through which we are suffered to roam (既吃泥鰍, 不怕挖眼睛). This saying in its current use signifies: 'Take the responsibility of your own acts.' Yet probably very few Chinese would be able to give any satisfactory explanation of its terms. The most natural one makes it refer to the capture of the *ni ch'iu*—a fish which burrows in the mud—and which must be seized by the fisherman through a hole (眼), which he digs for the purpose. But who ever speaks of boring a hole as 'digging out an eye,' and even were such an expression natural, where is the peril of punching an aperture in soft mud? There is obviously a mistake somewhere, which has been perpetuated from generation to generation (以訛傳訛, 越傳越錯) like the 'First catch your hare' of Mrs. Glass' receipt book. A restored text has been proposed, which, it will be seen, like the restoration of some mediæval architecture, leaves very little of the original, as follows: 既做逆囚, 不怕晚宴請. *i.e.* Since the criminal has been caught and condemned, and is to be beheaded to-morrow at sunrise, let him not fear on the preceding evening to indulge in the customary feast. In other words, let us carry through whatever we have begun—eat, drink and be merry, for to-morrow we die. Almost every writer who touches upon the difficulties of the Chinese language, adorns his tale with illustrations of the fatal facility with which an inexperienced speaker struggling to express a particular idea, may—owing to the bewilderments of homophony and the puzzle of tones—succeed only in conveying to his hearer another idea, utterly incongruous with his intended meaning. These examples of slips of the Tongue, may be appropriately matched by slips of the Ear, slips which are the prerogative not of the beginner only, but of nearly all foreigners who wrestle with Chinese speech. Of misunderstandings arising from ambiguity of expression, it would be unfair in this connection to take account, since such traps waylay



the unwary in every language—although the lack of tense distinctions in verbs, renders such errors especially frequent in Chinese. For example a Chinese teacher reported that of a certain number of persons expected on a particular day, “not one came” (一個沒來). Here the ambiguity was precisely like that in the puzzle with which children are confounded, when told that a certain man had nine sons, and had “never seen one of them”—the youngest, that is to say, born when the father was absent. What the teacher intended to say, was that of the persons looked for, *one did not come* (一個沒來).

It is homophonous pitfalls to which special reference is now made, over a few of which the reader is hereby invited to stumble. “I have just heard,” said a speaker of excellent Chinese, “an expression which is exactly what I wanted. ‘Two sets of chair coolies disputed as to the route, and one said to the other: ‘You go according to your light [*liang*], and I will go according to mine,’”—in other words: Let every tub stand on its own bottom. What the coolie actually said, however, was nothing of the kind, but simply this: ‘You take your chair (*liang*) and go along with you, and I will take mine’ (你走你的輛, 我走我的輛). Here is another example: As heard: 爹子英雄, 二好漢. ‘Father and son both brave, two manly men.’ As spoken: 爹是英雄, 兒好漢. ‘When the father is brave, the son is a true man.’ Or still another: As heard (with one ear) 世人多出, 是非多. *i.e.* Where there are many persons, there is sure to be much that is wrong. As heard (with the other ear—both wrong [兩耳重聽]) 世人多求, 是非多. *i.e.* Those who ask for too much, find that everything goes amiss. The more they ask of others, and the less they in consequence depend upon themselves, the poorer they are; the poorer they are, the more resentment they feel toward others better off than themselves; the more such resentment they feel, the more faults they commit (出是非多). Each of these meanings gives a good sense, and although the first is redundant in expression, so far as the Chinese goes, is unobjectionable. Each is, however, far from being what the Chinese themselves say, as witness the following couplet, found in the *Ming Hsien Chi* (名賢集): 衣服破時, 賓客少. 識人多處, 是非多. ‘When one’s clothes are torn, he will have few guests; when one knows many people, there are sure to be many errors.’

The following couplet is from the same source: 雨裏深山, 雪裏烟. 看事容易, 做事難. Here the second line is self luminous, resembling the proverb: It is easy to look at embroidery, but hard to work it (看花容易, 綉花難.). The first line, however, may not improbably remain a perfect enigma, after mature contemplation of which, it might seem not unnatural to conclude that it was prefixed

simply to make a rhyme (such as it is), as if in a nursery "Bab ballad" one were to say, or sing:

'The ram's on the mountain, The cat's in the bran,  
If you wish to be happy, Then be a good man.'

The clew is, however, perfectly simple. The moralist is illustrating his point by reference to the inspection of drawings. It is easy to criticize the delineation of distant mountains seen through an intervening shower, or that of snow falling in a smoky atmosphere; but let the critic himself undertake the task of the representation, and he will discover that while "It is easy to look at a piece of work; it is hard to execute it" (看事容易, 做事難.).

The employment of a long sentence as an adjective, does not tend to facilitate its comprehension; as for example when we hear that an impudent person "came forward with a new-born-calf-not-afraid-of-a-tiger air" (初生犢兒不怕虎的樣式來.), where the adjective is the first line of a couplet, of which the second line declares that (although so bold when without experience, yet) by the time his horns have grown out, he will be terrified even by a wolf (長出犄角, 倒怕狼.).

Some of the most apparently enigmatical Chinese sayings, belong to that large class in which the obscurity arises, not from any particular expression, but from the circumstance that something vitally important to the sense, is left to be supplied, a something to which the unhappy auditor (or reader) may have no possible clew. What *e.g.* is one to make of the following proposition:

'When the ground is clean and the threshing floor bare,  
The teacher's heart is filled with care' (地淨場光, 先生發荒.)

We are to understand that the state of things described is late in the autumn. About the time of the winter solstice the teacher is busy (冬至先生忙), for this is the period when his patrons will engage him, if at all, for the next year. School-teachers are proverbially poor in China: 'It is impossible to be worse off than a school-workman' (最苦不過的是教書的匠.). 'He that has three hundred weight of grain, will never be a king over little children' (家有三石糧, 不作孩子王.).

It is his anxiety lest he find no employment for the next year, that disturbs the peace of the schoolmaster in the early winter. Nothing of this, is however, obvious upon the surface.

Equally obscure is the following: 'The poor man as soon as he hears the first cry of the pedlar of candied pears, starts with fright' (賣糖梨的吆喝了一聲, 窮漢吃了一驚.). Why? What can there be in the street call of a candy seller, adapted to inspire terror? The reader is expected to have in mind the circumstance, that pears

do not ripen until late in the autumn, that pears are not candied until they are ripe, that by the time pears are ripe and are candied, and are vended, cold weather approaches, and the poor man who is in a chronic condition of unreadiness for that season is reminded that the chilling blasts of winter are at hand, and that his family have no wadded garments! It is not without reason that M. Callery observes that 'Every Chinese inscription resembles the Apocalypse, in that it can not be understood without a commentary.'

The discovery of the microscopist that the mosquito is infested with parasites, is welcomed with a note of joy by an exasperated public. The knowledge that tens of thousands to whom English is vernacular, are all their lifetime subject to the bondage of the orthographical "e and i puzzle," (receive, believe, &c.) is sweet satisfaction to many a bewildered foreigner. Let us, in like manner, rejoice to be assured that the Chinese find many stumbling-blocks in their own language. A Chinese teacher whose mind was a warehouse of proverbial sayings, was requested to note down a sentence which he had never heard, to wit: 養船如共戲 *i.e.* Keeping a boat [with a large crew to support, all of whom are idle while the boat is waiting for business, and during the winter while there is no business] is as expensive as managing a theater, [the players in which are often out of employment]. The following was the surprising form in which the aphorism emerged: 洋船入公戲, 'A foreign boat entering a public theater!' three out of the five characters having been misconstrued, and the phrase, as a whole, hopelessly misunderstood.

How many students have been puzzled by the strange statement: 'What is worn is clothing, what dies is a wife' (穿了是衣, 死了是妻). To this adage the most appropriate response, would seem to be that of the inebriated citizen who laboriously spelled out the words of a hardware dealer's sign: "Iron sinks—all sizes." "Well, who says it don't?" That clothing is apparel, and that wives are mortal, no one is prepared to deny. But what of it? The apparent platitude assumes, however, a more rational appearance, when we are informed that the meaning is merely: When your clothing is worn out (so as to be of no service to any one else), it may be said to be (*your*) clothing; when one's wife is once dead, she is irrevocably one's wife, (for she can not remarry, and become the wife of another\*). Nothing, in other words, can be called our own, until we have used it up. It is truly refreshing to notice how smoothly the Chinese language glides over difficulties of expression. In this phrase the personal pronouns are

\* This meaning is made clear in a different version: 穿破纔是衣, 到老纔是妻.  
*i.e.* 'Worn out it is clothing, when old 'tis a wife.'

the most important words, and they are rendered emphatic, not by a position at the beginning or close of the sentence as in classical tongues, but by being altogether omitted. It is left to the reader's (or hearer's) option to supply the deficiency. Here is another dark saying: 緊湊的莊稼, 磨蹭的買賣. Of this sentence we have seen a translation in print as follows: "Forcing the crops makes a dull market," a translation which the writer confesses to be a copyright of his own, with no prospect of an infringement. Yet the clew is simple. The business that must be urged forward (in planting or reaping time) is the crops, but traffic is something that can afford to wait, (since a day or two makes no difference). In other words, some things require despatch, and others do not—act according to circumstances (隨機應變). In this sentence it is the little particle *ti* (的) which produces the misconception, and perhaps throws the listener completely off the scent.

The proverbs: 天不愛道, 地不愛寶, would seem as little liable to misconstruction as any other sentence of the same length, in which a word capable of two senses is introduced. Yet we are informed upon good authority, that a certain Commissioner of Customs affirmed the meaning to be that 'Heaven does not love doctrine, and that earth is not fond of precious things,' whatever *that* may signify. His "Teacher said so." What his teacher *must* have said, but what he did not however succeed in making his hearer comprehend, was that *ai* (愛) is equivalent to *ai-hsi* (愛惜) to be economical or grudging of, and that the expression simply means: 'Heaven is not sparing of doctrine, nor earth of treasure.'

In Williams' Dictionary, s.v. *yu* (又), we find the following: 又要馬兒好, 又要馬兒不吃草. which is translated (as if the second character were *yu* [有]) as follows: "There are good horses, and there are horses which won't eat their straw; i.e. some things are cheap and good, while others are too dear." How such a meaning is extracted from these words, it is difficult to understand, and scarcely less so to discover the relevancy of the explanation which is appended. The real signification is simple, and in the following version is unmistakable: 又要好, 又要巧, 又要馬兒跑的好, 又要馬兒不吃草. 'To demand that his horse possess good qualities, that in acquiring him he gain an advantage, that he should be a swift runner, and besides all this should eat nothing.' Mr. Scarborough (No. 1724) gives the shorter form with a correct translation.

The Chinese are fond of categorical lists, neatly numbered and labeled, referring to subjects and objects ranging through the whole 'diameter of being.' The *Ch'uan Chia Pao*, referred to above, contains a formidable collection of this sort, all of which has been translated, and embodied in Doolittle's Handbook, (pp. 389-399).



The following example belongs to the same general class. 'Do not in this life ask for the three hard things; good sons are the first hard thing, old age the second, and a long beard the third' (世上不求三難、好兒一難、高壽一難、長鬚一難。). Almost exactly similar would appear to be the saying: 三子不全, which in Williams' Dictionary, s.v. *san* (三) is translated: "You can not have all the *tsu*—viz: 兒子 sons, 銀子 wealth, and 鬚子 a beard," i.e. these constitute a combination of felicity which it would be unreasonable to expect to unite in the possession of any one person. Yet although this interpretation is natural and legitimate, it quite fails to bring out the idea involved.

The following version clearly expresses the true meaning: 人生最難得的三子全、鬚子大、兒子孝、銀子多. i.e. 'It is hard to possess the three *tsu* [not in combination, but] in perfection—a beard of great length, sons who are filial, and silver in abundance.'

In the Mandarin expansion of the Sacred Edicts (聖諭廣訓) under the section upon Filial Behavior, is quoted the proverb: 好殺了是他人、壞殺了是自已. According to a writer in the Celestial Empire several years since, Mr. Wade, after more than fifteen year's acquaintance with Chinese, translated this sentence in the following amazing style: "It may be well enough to kill others, but to kill one-self is destruction." In Williams' Dictionary, s.v. 殺 the character *hao* (好) is taken as a verb, and the words are translated: "If you love the child greatly, yet he is another's; if you feel that he is a ruined child, still he is my own." It is almost superfluous to remark that the character *sha* (殺) does not in the least signify "to kill" but is only an adverb of degree, q.d. 'killingly' good or bad.\* The meaning is, that another's child, whatever his excellencies, is still the child of another, while one's own child; be he never so bad, is still one's own bone and flesh. The antithesis between *hao* (好) and *huai* is clearly explained in Dr. Williams' Dictionary under the latter character, which renders his far fetched translation the more remarkable. "Even the Tiger has his naps." The occasional slips of accomplished Sinologues, confer a kind of respectability upon the grossest blunders of those who gladly sit as their pupils.

Mr. Scarborough's volume is not free from inaccurate translations. In the common proverb, in which by industrious perseverance, an axe—or as another version has it, an iron rafter—is supposed to be rub-

\* If one is to insist upon invariably rendering *sha* 'to kill,' what is to be made of the familiar saying: 好殺的婆家不如娘家. 好殺的月亮不如白下. which means, not that 'To be fond of killing one's mother-in-law, is inferior to an own mother,' but that 'The ideal mother-in-law ('killingly best') is not so good as one's own mother; the brightest moonlight does not equal daylight.'

bed down to an embroidery needle, Mr. Scarborough (No. 15) renders 成鍼 "sharp as a needle."

In another case (No. 1485) the characters *kung tao* 公道 'Justice' are translated 'Instinct'; while in No. 1739 *chi tzu* 雞子 (an egg—'chicken's sons') is rendered 'Cock'!

In No. 102 we find: 退步思量事事難, which does not mean "shrink from considering, and all things grow hard," but 'Retreat and (merely) think about it, and everything will prove difficult.' No. 232 furnishes an example of ambiguity: 此處無魚, 別下鉤。It is correctly translated: "When there is no fish in one spot, cast your hook into another," where *pieh* (別) is taken in the sense of 'another.' The colloquial meaning however is simply 'don't.' 'If there are no fish here, don't throw your hook.' In No. 2226 we have the rendering: "If your wife is against it, do not get a concubine." The following is the Chinese text: 吃醋不討小, literally: 'Eating vinegar do not seek for the small' [animalculæ?] which, it is safe to say, conveys no meaning whatever. Is it fair to presuppose in every casual reader, an acquaintance with the figurative use of the expression *ch'ih ts'u*, 'sipping vinegar,' as a synonym for domestic 'unpleasantness,'—especially that between the wife and the concubines? To such a sentence a note should have been appended.

In No. 461: 恨鐵不成鋼 we have the translation: "Those who reject iron can not make steel." *Hên* (恨) does not mean to reject, but to feel resentment towards, and the meaning is not (as in the appended note) "that those who despise the effort to educate, will not have educated children," but that parents are (justly) indignant at (恨) their stupid children (鐵), because they will never come to anything (不成鋼). The figurative use of the words iron and steel is similar to that in another saying: 男兒無志, 鈍鐵無鋼. 'A son without ambition is blunt iron without steel.'† No. 1734 is a perfect enigma: 在生是一根草, 死了是一個寶, which is explained thus: "Man alive's a trifle—like a blade of grass; Kill him though, and then see what will come to pass." This rendering of the second line, suggests the motto upon the cover of a patent medicine almanac, where a Virgilian quotation, was followed by a "free translation," thus:

"He comes to conquer and his skill  
It concentrated in the Brandreth pill!"

The apparent meaning of the proverb is that although a man may

\* Here the saying, 'If you do not taste her vinegar, she will be sure to turn you sour' (你不吃他醋, 他必拈你的酸), supposed to be spoken by the husband to the wife, concerning the 'small wife,' as an exhortation to caution in behavior. Used metaphorically it denotes that two rivals can not both succeed (勢不兩立).

† Mr. Scarborough, No. 1268, gives a slightly different version of this proverb.

be worthless when alive (在生是一根草) yet if he is murdered, his family will demand satisfaction, and he will thus become to them a valuable capital. As in the case of No. 2226 already cited, an explanatory note would not in this case have been resented by the average reader as impertinent.

In No. 318 a perfectly obvious meaning, is mistaken 隔行如隔山, "Every man to his calling. *Lit.*: Separate hong's are like separate hills." The character *ko* (隔) is translated as if it were the distributive *ko* (各) 'every,' 'each,' and even thus the rendering is far fetched, since there is no perceptible analogy between a trade and a mountain. The real meaning is that the boundary—or barrier—between different kinds of business is as difficult to pass, as a range of mountains. The outsider (外行) knows no more of the secrets of the craft, than he knows of another country. The same idea is expressed in another common saying: 同行是冤家, 隔行是力巴. 'Those of the same trade are rivals; one not of the trade is a green-horn.' The error in the translation of this proverb noted above, is however, a mere peccadillo, compared to the treatment which it receives in Doolittle's Handbook (p. 484) where the character *hang* (行) is read *hsing*, and the sentence is tortured into meaning (in two languages) "Modes of action are as various as the hills!"

In No. 1890: 有星不能照月, we have the rendering: "A star, however willing, can not help the moon," and a note informs us that the word *hsing* (星) contains a play on the word *hsin* (信), which it resembles in sound. This seems to be an error throughout. Another reading is given in Doolittle (p. 326), where we find: 星勿能照月, "The stars can not face the moon, *i.e.* the people can not compare with the king."

Under No. 2422, we find the following proverb: 殺人可恕, 情理難容. which is thus translated: "To excuse a murderer is abhorrent to reason." How the character *k'o* (可) is disposed of in this version, and what becomes of the balance between the two clauses of the proverb—which, as in the sentences that precede and follow, is clearly marked, even in the punctuation—does not appear. In this translation, however, Mr. Scarborough only follows Mr. Doolittle, who struggles with it in the following fashion, (preserving nevertheless the antithesis): "Murder may be apologized for, or excused, but it is impossible for reason to approve of it!" The saying is merely an hyperbole, and means: 'Murder can be condoned; but violations of Common Sense are unpardonable.'

There are other instances in Mr. Doolittle's book, in which errors of greater or less importance have been allowed—not to creep in, but rather to walk in and take a front seat, with their hats on and umbrellas spread!

Thus, we find on p. 576: 船多不礙港, 車多不礙路. 'The sea is not worn by ships, nor is a road impaired by travel,' the last part of which proposition is so obviously at variance with daily observation, especially in China, that it is to be wondered how it passed unchallenged. The true meaning is, of course, (as in Mr. Scarborough, No. 324) that the multiplicity of ships need not blockade a channel, nor the number of carts obstruct a road, *i.e.* when each keeps to his own place, there is room for all. On the same page is the sentence: 寧可無了有, 不可有了無, which is rendered: "Better not be, than be nothing," whereas the idea clearly expressed in the text is that 'It is better when destitute to acquire, than after having acquired to become destitute,' preferable, in other words, to change one's condition for the better than for the worse.

On page 575 is the proverb: 弟兄雖親, 財帛分明. which is translated: "Though brothers are very near relations, the difference of money separates them widely." *Fèn míng* (分明) does not mean wide separation, but clear discrimination (so as to prevent quarrels) and the signification is the same as that of the following: 朋友高搭牆, 'Even friends should be separated by a high wall,' for it requires a superior man to avoid misunderstandings in regard to money 財帛分明大丈夫.

The expression: 驢唇不對馬嘴, (p. 681) is rendered: "A donkey's lips are not the *opposite* of a horse's mouth," whatever that may be. The meaning is merely that they do not *fit*—employed of language which is self-contradictory, or otherwise absurd.

In the Book of Rewards and Punishments (p. 248) occurs the oft quoted sentence: 是道則進, 非道則退. which is correctly rendered, "If it is the right way, advance; if it is the wrong way, retire." On page 498, however, the same words, (which have by this time ripened into an "Ancient Saying") are oddly translated: "To have virtuous principles is to advance; to have none is to retrograde."

On page 571: 當行厭當行, appears in the translation in this shape: "Potter envies potter." The correct rendering is given by Mr. Scarborough (No. 320) "Two of a trade hate one another." Still wider of the mark is the translation on p. 685 of the saying: 一世爲官, 七世打磚. an adage based upon the popular notion of transmigration, and which is aimed at the rapacity of officials who in a lifetime commit crimes sufficient to condemn to seven generations of beggary. Beggars in China, as one daily perceives, often kneel in the streets, beating their bodies violently with a brick to excite compassion. Hence "to brick-beat" (打磚) is synonymous with 'to beg.' This obvious explanation is ignored, and we are confronted with the rendering: "For one generation to be an official: for seven to be a brick-maker!"



The following couplet occurs on p. 481: 羊有跪乳之恩, 鴉有反哺之義。 which is translated: "Even sheep kneel to give their milk, and crows feed their young by disgorging." It is not easy to see how, upon these terms, the *lambs* would get anything to eat until after they were weaned. Mr. Scarborough (No. 1906) gives the correct rendering, 'Lambs have the grace to suck kneeling.' The second clause is said to be referred, however, to the care taken by their young of the parent birds when old, rather than to 'disgorging' by either for the sake of the others.

The phrase: 冷鍋裏冒熱氣, is said of one whose temper is violent, and who, disregarding the feelings of others suddenly bursts out into unprovoked ebullitions of wrath, like smoke from beneath a cold boiler. This proverb we find (upon page 680) rendered in the following singular manner: "In a cold kettle to assume (pretend) there is hot vapor!"

A similar struggle to make clear water turbid, appears on p. 182, where we have: 豬宰白講買, *i.e.* When the butcher has actually killed your pig, it is useless to discuss with him the price, (since you must sell him the meat to get rid of it). The translator, however, was resolved to make the word *pai* (白) an adjective, agreeing with the late pig, which he achieves as follows: "The pig slaughtered (all stark and) white, then talk of a (different) price—to talk of another price after a thing is done," and the sentence is placed, "for convenience of arrangement," under the "motto:" "Done, then talk," whereas it should rather be: 'Agree before you begin.'

The Chinese are fond of expressing a part only of a meaning as will be hereinafter more fully illustrated, leaving the hearer to supply the clause understood. A frequent example of this class, is the phrase: 丈母娘誇女婿, 可以。 *i.e.* 'A mother-in-law praising her son-in-law—he will do,' only so so, (all the commendation that could be expected from such a quarter). The last two words are often omitted. "How does your business prosper?" "Oh, it's a mother-in-law's praise of a son-in-law," from which the hearer understands that the success is only tolerable. On page 687 we have this familiar idiom reduced to the following platitude: "For a mother-in-law to boast of her son-in-law is allowable!"

Like other languages Chinese abounds in reduplicated forms of expression, as in the English phrases 'from pillar to post,' 'with might and main.' Of this class is the phrase: 依着籬笆, 靠着牆。 *i.e.* without self-reliance—depending upon whatever is nearest. In Mr. Doolittle's translation, however, (p. 686) the subject is transferred to the realm of Mechanics, and advantage is taken of the occasion to

prefix a negative, and make the saying convey a lesson on the relative strength of materials: "Do not lean against a fence of bamboo sticks; lean against a wall!"

On page 577 occurs the saying: 男僧寺對着女僧寺,沒事也有事. well rendered by Mr. Scarborough, (No. 2383): "The monastery faces the nunnery; there's nothing in that—yet there may be." This seems to have proved a Sphinx' riddle, but the Editor refuses to give it up, hence we have the following: "The priest lives near the priestess, the idle are never busy!"

Our list of examples—already perhaps too much protracted—shall fitly close with a single additional instance—*unum sed leonem*. It is to be found both in Doolittle's Handbook (p. 285), and in Mr. Scarborough's volume (No. 1123). Here is the couplet, the first line of which is a very common proverb: 一星之火,能燒萬頃之山. 半句非言,誤損平生之德. Of this we have (in Doolittle, p. 285) the following translation: "The light of a single star tinges the mountains of many regions; The half sentence of an improper speech injures the virtue of a whole life." Mr. Scarborough copies this rendering, with a trifling verbal variation: "As the light of a single star tinges the mountains of many regions; so a single unguarded expression injures the virtue of a whole life." This translation is moreover expressly reaffirmed in the Introduction, (p. xiv.) in the words: "And how could the danger of unguarded speech be more beautifully expressed than in the following?" As the question has thus been raised, a few "remarks" may be in order.

1. The antithesis requires a correspondence between the effect of a star on the mountains, and the influence of a wrong expression upon the life; the star merely "tinges," the unguarded expression *injures*. Thus "the danger of unguarded speech" is not at all "beautifully expressed."

2. *I hsing chih huo* (一星之火) can not possibly mean "the light of a single star," but denotes a *spark of fire*.

3. *Shao* (燒) can not possibly mean to 'tinge,' [is this not a fatal misprint for *singe*?] but to *burn*.

4. *Wan ch'ing chih shan* (萬頃之山) does not mean "the mountains of many regions," but a million acres, ('be the same more or less') so that the analogy between the widespread destruction caused by a single spark, and the far-reaching consequences of a single wrong word, is perfect. We are expressly warned on the very first page of the Preface, that any faults which may be discovered are not the result of over haste, or carelessness. This translation is not therefore to be credited to oversight—much less to insight.

## VARIATIONS IN CHINESE PROVERBS.

The student of Chinese who essays to memorize Chinese sentences, whether gathered from books, or from the conversation of the natives, is beset with difficulties which place him at an immediate and conspicuous disadvantage with his surroundings. Among Western nations, the cultivation of a verbal memory is by no means in itself an end, and even where it appears to have been most cultivated, it may be doubted whether the success attained is equal to what in China would pass for failure. Under these disadvantages, he who ventures to launch upon the dangerous sea of quotation, will not improbably resemble the individual whose experience has been effectively described by the temperance orator, Mr. Gough, who struggled with the citation: "A wise son catcheth the early worm"—no, that is not it—"an early bird maketh a glad father." "As soon as they open their mouths, Foreigners make blunders" (外國人一開口說亂。) was the comment of an uneducated countrymen upon a verbal slip, a class of slips which in Chinese are particularly difficult to avoid, since there is often no visible distinction between forms of expression to which usage has attached different, and perhaps radically opposite meanings.

With their unapproachable verbal memory, the Chinese combine a truly remarkable indifference to details, an indifference which does not in the least tend to diminish the difficulties of the student of their language. For dates, for example, which shall be in an Occidental sense exact, the Chinese care next to nothing. For them it is enough that an individual flourished contemporaneously with some Emperor, whose reign perhaps dragged through half a century. Whatever its historical merits may have been, the sexagenary cycle would soon drive any Western nation to distraction. Imagine the Chronology of Europe to have been settled somewhere—say at the date of the founding of Rome—with the notation of successive years by Roman letters—year one as AB, followed by BC for the second year, CD for the third, and so on until the alphabet is exhausted, when all is begun over again, on the reiterative principle of *The House that Jack built*. The reader of some mediæval history ascertains therefrom that a certain event—for instance the crowning of Charlemagne—happened in the year MN. Unless he is possessed of some independent means of ascertaining how many alphabetic cycles distant this occurrence was from some point which to him is fixed, it is difficult to see how he is the wiser for his lately acquired intelligence. Having no fixed point from which to start, the Chinese are obliged to be content with their cart-wheel chronology, and do not perhaps perceive its defects. It is, therefore, not to be wondered at, that their historical knowledge is often totally

lacking in perspective. Whatever anachronisms the Reader may detect in these pages, he will be obliging enough to refer to this cause. The same observations may be made—*mutatis mutandis*—with regard to wrong characters. What is a 'wrong character?' Scholars write 'wrong characters,' well printed and ostensibly carefully edited books abound in 'wrong characters,' and Chinese teachers maintain a species of chronic sparring match with each other, as to what is, and what is not in certain characters the correct thing as to tone and shape. No wonder that the proverb says of the Literary Graduate, with the emphasis of sarcastic reiteration: 'Flourishing Talent! Flourishing Talent! A mere Bag of false characters!' (秀才秀才, 錯字的布袋.).

Citations from standard books, have of course a certain uniformity, though even these are sometimes recast into forms better adapted to popular speech than the original classical style. But it is in the ordinary proverbs, or *su yü*, that is to be recognized most distinctly the unfettered license of Chinese quotation. Proverbs which are not local, are described as *current* (通行的), literally 'going through.' Now there are hundreds, and probably thousands of sayings, which do indeed 'go through' China, in the sense that they may everywhere be heard cited, while the *forms* in which they are heard in different localities, may vary widely. When such quotations are made, it is common to hear the remark: 'That is not the way *we* say it'—followed by a different version, which not improbably merely gratifies the Chinese instinct for useless variation, without in the least either adding to or subtracting from the sense. Thus, of one who has had observation, but no experience, the Chinese say: 'Although he has never eaten pork, he has seen a pig move' (沒吃過豬肉, 也見過豬走.). In a district where local usage has adopted the character which signifies 'to run' (跑), as the equivalent of any kind of progress, that word is substituted in place of *tsou* at the end of the proverb just quoted, spoiling (to a foreign ear) the rhyme, and adding nothing to the meaning.

The process by which other and more extensive changes have come about, may often be distinctly traced. The antithetical form of expression especially lends itself to such alterations. That each of the lines of a couplet should always be equally important, or equally adapted for popular citation, is scarcely to be expected. Probably not one reader in an hundred but is familiar with the line of Pope: "An honest man's the noblest work of God," but probably not one reader in ten could quote accurately—if indeed he could quote at all—the preceding line: "A wit's a feather, and a chief's a rod," which was obviously inserted, as critics have remarked, merely to serve as a foil for what was to follow. This example offers a complete analogue to



what has befallen a large class of Chinese couplets long and short, in which the specific gravity of one line has kept the sentence upright, so that it has contrived to 'go through' on one leg. The specific levity, on the contrary, of the other clause, has caused its almost complete disappearance. Yet popular sayings in China, as the song affirms of 'kindwords,' 'can never die,' and there is something about these one-legged expressions, which suggests at once to a Chinese, that there must have been another leg which is now lost—a conclusion at which he arrives through the same process of 'immediate inference,' by which a jockey is led to inquire for the 'other' footrest of a saddle which has but one stirrup, the unskilled foreigner innocently mistaking the phenomenon for a side-saddle. Still the single-limbed proverb 'goes on and on' (like the wooden leg in the ballad) until some quoter or hearer who has a 'large liver,' undertakes on his own account to supply the deficiency, and puts on a leg of his own manufacture—or weaving (自編的).

A few examples will illustrate the innate capacities of variation, exhibited by Chinese proverbs. Many of them consist of two clauses either of which may be quoted without the other. Thus 'The eggs which are laid, will be like the fly' (甚麼蠅子下甚麼蛆), and 'The molded brick will be like the mold' (甚麼模子托甚麼坯). In the numberless cases of this sort—where the connection is merely one of analogy, and each sentence furnishes a complete idea by itself, one might for years hear each of them constantly quoted, and never suspect any 'pre-established harmony' between the parts.

Many sayings are met with in both longer and shorter forms, with no essential difference in meaning. Thus 'To add flowers to embroidery' (錦上添花), is a common figure denoting *e.g.* presents to the rich, who do not need them. 'To send charcoal in a snowstorm' (雪裏送炭), signifies timely assistance in extremities, as to the very poor. Linked together, with a clause added, these expressions form an antithetical proverb in constant use: 'He who sends charcoal in a snowstorm is the true Superior man' (雪裏送炭真君子), 'He who adds flowers to embroidery is a Mean man' (錦上添花是小人). So also: 'On public service one is not his own master' (當差由不了自己), Or, 'Let him who would be a man, avoid public service, a public servant is not his own master; go he must, however high the wind, and come he must, however great the rain' (爲人別當差, 當差不自在, 風裏也得去, 雨裏也得來). 'When the windlass stops, the garden bed is dry' (住了轆轤乾了畦), is condensed into: 'Windlass stopped—bed dry' (住轆乾畦). Endless variations are caused by the introduction of 'empty words,' and clauses which do not

modify the sense. 'One branch moves, an hundred branches shake' (一枝動,百枝搖). 'When one leaf moves, all the branches shake' (一葉動,百枝搖). 'If one branch does not move, an hundred branches do not shake' (一枝不動,百枝不搖).

Everyone has heard of the lad whose jack-knife first lost its handle, which was replaced by another, and then lost its blade, for which a fresh one was substituted. Some one having subsequently found the old handle and the old blade and recombined them, the question arose in which of the knives the original identity was now lodged.

In like manner, many Chinese proverbs have lines which have been otherwise married elsewhere. 'Every sect has its doctrine, and every doctrine its sect' (門門有道,道道有門.); 'Every sect has its doctrine, and every grain its kernel' (門門有道,穀穀有米.); 'Every doctrine has its door, every door has its god' (道道有門,門門有神.). 'The loyal minister will not serve two masters; a virtuous woman can not marry two husbands' (忠臣不事二主,烈女不嫁二夫.). 'A good horse can not wear two saddles, nor a loyal minister serve two masters' (好馬不背雙鞍,忠臣不事二主.). 'Water which is distant can not save from a fire which is near; a relative afar off is not equal to a near neighbor' (遠水救不了近火,遠親不如近鄰.). 'A relative at a distance is not so good as a near neighbor, and no neighbor so convenient as the one next door' (遠親不如近鄰,近鄰不如對門.).

In some proverbs we meet with slight variations which essentially modify, or even reverse the sense. The Chinese, like other Orientals, are convinced of the inherent jealousy of women. 'It is impossible to be more jealous than a woman' (最妒不過的是婦人心.). Another version, however, is much stronger: 'It is impossible to be more malevolent than a woman' (最毒不過的是婦人心.). 'If a horse gets no wild grass he never grows fat; if a man does not receive lucky help, he never grows rich' (馬不得野草不肥,人不得外財不富.). The alteration of a character brings out the Chinese superstition in regard to the value of nicknames: 'If a man has no nickname, he will never become wealthy; if a horse is not fed at night he does not grow fat' (人不得外號不富,馬不得夜草不肥.). 'With an intelligent person you must be precise' (明人必用細講.), *i.e.* because he wishes to know the matter in all aspects. 'With an intelligent person you need not go into minutiae' (明人不用細講.), *i.e.* he will take it all in at a glance. Cf. Prov. xxvi. 4-5. "Answer [not] a fool according to his folly."

(To be continued.)

## REVIEW OF A NEW MEDICAL VOCABULARY.

## ARTICLE II.

By J. DUDGEON, M.D.

IN our last paper\* we referred chiefly to the osteological and neurotic terms. The former in any medical dictionary are all important as lying at the foundation of the whole superstructure. What, then, shall we say of errors committed here? We cannot stop to point out a number of printer's errors in the last paper; the reader must detect them for himself. Many of them are very glaring and obvious. It may be said if the review be full of errors of this class, why object to similar errors in the work reviewed? We have not laid very much stress on such blemishes, but we think a work done under the author's eye or under the superintendence of a competent committee and intended for permanent use, should have been brought out almost faultlessly. An evanescent review, hurriedly thrown off and published without having been seen by either writer or Editor is placed in another category. Were we strict to mark the misspellings of some pretty ordinary words, we could add not a few to the somewhat long list already submitted, such for example as *supra colli* instead of *superficialis colli*; *auricular magnus*, for *auricularis magnus*; *musculo-spinal* for *musculo-spiral*; *middle superior cardiac nerve* where *superior* is superfluous; *epiglotic* for *epiglottic*; *lobus sigelli* for *lobus Spigellii*; *auriculo-ventricula* for *auriculo-ventricular*; *chordæ tendenæ* for *chordæ tendineæ*; *appendix* is at least twice spelt *apendix*; *venæ innominatæ* in one place and *inominata* in another place for *venæ innominatæ*; *carpora* for *corpora*; *rotatoria* for *rotatorius*; *cruræus* for *crureus*; *pictineus* for *pectineus*; *glands* for *glans*; *Cowpers* for *Cowper's*; *transversus perinæ* for *perinæi*; *Pouparts* for *Poupart's*; *Gimbernants* for *Gimbernat's*; *posterior ex* „ placed below *external jugular*.

We must however refer to one or two printers' errors which have crept in that are not at first sight obvious or easy of detection, such for example as *hwei-leng-kuh* (回輪骨), instead of *mei-leng-kuh* (眉稜骨). *Tympanitic* on Webster's authority was given by the Publishers of the *Recorder* as a perfectly correct word for *tympanic*. It is so happens that the two words are totally distinct; the former is a good medical term meaning flatulent distension of the abdomen; the latter is anatomical, and refers to the tympanum or drum of the ear.

Some of the observations and corrections in the last paper were perhaps too brief for the general and non-professional reader to under-

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\* See pp. 30-44.

stand and especially if the work reviewed were not in his hands. The ethmoid plate of the ethmoid bone ought to have been called cribriform plate. *Fah* (髮) applied to hair in general is applicable to the hair of the head only. *Mau-fah* (毛髮) together or the former character alone denote what is desiderated. Elastic bone for cartilage is unnecessarily clumsy when the word *ts'ui* (脛) itself would have been sufficient. Originally it meant cartilage, and its later significations are derived from its brittleness. The Japanese call it *jwan-kuh* (軟骨). Popularly the Chinese here call it *ts'ui-kuh*. It has flesh for its radical which indicates its origin, and the native dictionaries apply it to cartilage. Williams' dictionary takes no notice of this signification. The word for pancreas *tien-jew* (甜肉), sweet flesh is the word adopted by Hobson. The word *i* (胰), from which soap is manufactured and by which it is so called in Northern China, that of the sheep among the Mahommedans and that of the pig among the Chinese, refers to the pancreas. In the *i-lin-kai-so* (醫林改錯), it is called *tsung-ti* (總提), this viscus being supposed to hold all the others together. The Japanese have adopted the term *ts'ui* (脾). The word adopted by Hobson for pharynx is *how-lung* (喉嚨), and hitherto I have followed his nomenclature; but investigation of the subject has long convinced me that he is wrong in his application of the term. The Chinese are not at all clear as to the air passage or larynx and the food passage or œsophagus. They speak in a general way of *how-lung* or *sang-tsi* in the North for throat but fail to distinguish the anatomy of the parts. The brass man figure plates, sold at Peking give *fei-kwan* (肺管) lung vessel, headed with *ch'i* (氣) air and the other as *hsi-mên* (吸門) inspiratory door, headed by *shih* (食) food. The *hsi-mên* is doubtless here an error for *shih-kwan* or *yên-mên* (咽門). Dr. Williams in his dictionary under *how* tells us that the word is used indifferently for either passage, but that it properly belongs to the gullet. This statement, I fear, is without foundation. I have consulted many Chinese medical works and they all agree that for the last 4,000 years, *how* and *how-lung* have been applied to the larynx and *yên* (咽) to the œsophagus and we ought to adopt this use of the terms. It leave us without terms for pharynx and fances. Dr. Osgood's *shih-kwan-tew* (食管頭) for the former or head of the gullet is correct enough but clumsy and inconvenient in combinations, and this part enters very largely into the names of muscles, nerves, etc. The single character *yên* (咽), or *yên-tew* (咽頭), the latter adopted by the Japanese, is amply sufficient. All below this is the *shih-kwan*. The larynx is called *sheng-kwan* (聲管) voice tube which is expressive enough, but not to equal the native *how*. The Japanese call the larynx *how-tew* (喉頭). The Pomum Adami is called *chieh-how* (結喉) in



Chinese. From the use of this combination instead of *how-chieh*, which it seems it ought to have been more properly termed, I had for years been in the habit of using this term for larynx. A man with a good voice is said to have a good *how-lung*. The term *chieh-how* applied to Adam's apple indicates the true position of the *how*. It is exceedingly convenient to have such terms denoted by one character. Dr. Hobson calls the larynx, the head of the trachea or wind pipe which produces sound. I have said so much on the use of the character *lan* (卵) that I must explain myself a little more in detail. In the vocabulary it is invariably used in the sense of oval and occurs of course very frequently. The Japanese follow the same usage deriving the word from *egg*. But it is evident that the idea of oval, egg and oviparous are derived meanings from the character, if we but closely examine it. The seal character present the idea in even a more striking light. The Japanese strange to say do not apply it to the testes for what reason I know not. Strange too, that Dr. Osgood nowhere calls the testes by this name for he has omitted to give it, but gives it in such combinations as spermatic cord, tunica vaginalis and cremaster muscle that it is evident what he means. On account therefore of its origin, its use should be confined to the parts to which it was at first applied and by virtue of this use it is inapplicable from its suggestiveness to any other part of the body and especially parts in the brain. In Peking it is applied vulgarly to the testes and is in common use as a word of reproach. We have two other and better designations, any one of which is serviceable. The proper book word to use is *ku-wan* (睪丸).

Having made these further explanations, which we felt were due to the reader, we proceed to point out other inaccuracies in the Medical Vocabulary under review. A very common error is the use of *hyo*, which is the Greek letter V. and refers to the bone between the root of the tongue and the larynx and is so called from its resemblance to this letter, for the tongue itself, as for example *hyo-epiglottic*. It occurs about half-a-dozen times incorrectly in naming the muscles, the character for bone being left out and a few times correctly, as in the case of *hyo-glossus* where it was of course impossible to perpetrate the mistake. In the name of pericardium *sin-wai-i* (心外衣) is used, heart outside coat, and the endocardium the inside coat, is made to match. The Chinese well-known term for the former is *sin-pau-lo* (心包絡), which is even raised to the rank of a viscus in order to harmonise their system. Endocardium could have been made the *nei-sin-pau-lo* (內心包絡). The Japanese call the former *sin-pau* (心包), and the latter the *sin-li-moh* (心裡膜). The inner is unknown to the Chinese, but every one knows the outer. But even supposing we do not adopt the

Chinese term why select *i* (衣) here, when serous membranes of which the pericardium is one, are elsewhere called *moh*. The coronary sinus is called *sin-nei-hwei-hsueh* (心內回穴). The character *nei* inside does not express the idea of the sinus returning the blood from the *substance* of the heart. As far as the expression goes, it is applicable to the superior and inferior vena cava which enter the inside of the heart. *Sin-t'i* (心體) would have correctly expressed the part. The coronary valve which protects the orifice of the sinus of the same name, and prevents regurgitation of blood into the sinus during the contraction of the auricle, has no resemblance to it, as it ought to have done; but is called after the artery of that name, with which it has nothing whatever to do. The coronary arteries moreover have no valves. Excepting the semilunar valves of the aorta and pulmonary artery, arteries, we know, have no valves. There is here therefore a very grievous error. To have been consistent the coronary valve should have been called *sin-nei-hwei-hsueh-hu* (心內回穴戶). The right and left coronary arteries rise from the aorta above the free margin of the semilunar valves. I cannot conceive how any one knowing Chinese and anatomy could have fallen into this blunder. And yet the "Committee have a perfect knowledge of what they are doing." The auriculo-ventricular opening of the right side is called *yeu-chung-chiau* (右中竅), right middle meatus and the left correspondingly. *Shang* and *hia* (上下), employed in naming the auricles and ventricles would have given a more distinct name and would have been in harmony with the rest of the nomenclature. The Eustachian valve is simply called the oval (*lan*) opening. It is a very hard part to designate in Chinese. Had the same rule been observed here as has been observed in naming the coronary valve, we should have had it called after the Eustachian tube, a connection existing between the pharynx and the middle ear. The object of the valve in question is to direct the blood from the inferior cava of the foetus, through the *foramen ovale*, into the left auricle. This could have been indicated by something like *ling-tai-hsueh* (*ju-tso-shang-fang*) *hu*, understanding the part in parenthesis, with or without *sin* heart. For valves generally we have the word *mên-hu* (門戶) given, and for the Eustachian and coronary, *hu* is adopted; for others *mên* is given or *mên-shan* (門扇). We should have liked some harmony shown in naming similar parts. There is the same difference in Chinese as in English between door and doorway, the *mên* is the door, the *hu* the door-mouth which is closed by the door. The one is often made to stand for the other, the *mên* included the *hu*, but the *hu* does not necessarily include the door. The Japanese have taken the word (瓣). The tricuspid valve on the right side of the heart is called after Hobson

*san-shan-men* and the mitral which holds the same relative position on the left of the heart, should have been taken also from Dr. Hobson and called *liang-mên-shan* (兩門扇), but no, it is here called *tsung-moh-mên*, which is quite misleading. In the first place it has nothing to do with the *moh* or pulse and is not at the mouth of the aorta at all, but between the left auricle and ventricle. Its name would certainly indicate that it stood at the mouth of the aorta, where the semilunar valves are placed and the delusion is still further strengthened by the fact that it stands immediately under the name of the aortic opening which is called *tsung-moh-k'ow* (總脉口). The openings of the pulmonary artery and aorta would have been immensely improved in clearness by the addition of *kwan* vessel. In naming the arteries of the heart, *front* and *back* are used instead of right and left, and calling them arteries it was quite unnecessary to call them heart nourishers. The other arteries perform the same functions. If something distinctive were desirable the word *pên* (本) would have expressed it. The name for the veins of the heart *sin-wei-huei-kwan* (心圍回管), is open to the same objection, and would refer merely to the veins round and not those from the substance of the heart. The ductus arteriosus is given as *tsung-fei-moh-chung-kwan* (總肺脉中管). It is somewhat difficult to name without circumlocution, and in spite of the best name perhaps, a clear idea cannot be conveyed to those unacquainted with the foetal circulation. The objection to calling it *tsung-fei-moh-chung-kwan*, is that the *tsung-fei-moh* is placed below as the *fei-moh-kwan* of the adult, which of course it is. The same vessel should not be called differently in the foetus and adult. In arterial language, too, we reserve the *tsung* (總), for the aorta which proceeds from the left ventricle throughout the body and do not apply it to the similar vessel which leaves the right ventricle for the lungs. It might be very briefly and simply, called *t'ai-moh-kwan* (胎脉管), as all the other parts of the arterial circulation have proper adult names. In the same way the ductus venosus might be called *t'ai-huei-hsieh-kwan*. Dr. Osgood does not venture upon a name for this part. I have taken great exception to the naming of the *os sacrum* by *kow* 鉤, a hook, a coined term I presume, when the Chinese *Si-yuen-lu* (洗冤錄) gives *fang* (方), for the name of the bone. Hobson gives *wei-ti-kuh* (尾舐骨) for sacrum but this name is more frequently applied to the coccyx. In the *Lei-ching* (類經) Hobson's usage is given. Hobson gives *wei-lü-kuh* (尾閭骨), for coccyx which is certainly correct. As formerly stated this one error, leads to an innumerable number in relation to the naming of ligaments, arteries, nerves, etc. The metal radicle is not one I should have adopted for a coined osteological term. The

Japanese call it *chien-kuh* (薦骨). The *kau-kuh* (尻骨) applied by Osgood to the ischium relates to the prominence above the coccyx, and in Chinese has given a good name to the pelvis. Having misapplied the term *kau* and restricted the use of *kwa* (胯) to the ilium, he left himself no term for the pelvis. He calls it therefore simply the *bone basin*. Hobson correctly calls the os innominatum or unnamed bone *kwa-kuh* (胯骨), after the Chinese and the ischium he calls the *sitting* or *gluteal bone*, terms which are expressive, and the latter *tun* (臀), is correctly applied to the muscles of the gluteal region. The bone then in the absence of a Chinese term, might be fairly so called. It would be universally understood. The Chinese name for ischium is *p'i* (髀骨), and the back part of the thigh from the sacrum to the ham-space is called *p'i-kuh* (髀股), the character *kuh* it will be observed having the flesh radical.

We shall most probably return to the charge in a future number. For the present, the few superficial criticisms we have ventured to make, have been with great fear and trembling and on many accounts with great reluctance. We expected to find a great advance upon Dr. Hobson's admirable little medical vocabulary published in Shanghai; but we have been disappointed. I have no desire to hurt the reputation of a departed brother nor the praiseworthy efforts of the School Book Committee for the enlightenment of the Chinese, but I think I have shewn reason for the statement that the Committee has not given the work the oversight which the importance of the subject demanded. They profess however to "have a perfect knowledge of what they are doing."

In conclusion, for the present, I would merely observe that there is great want of regularity in printing the trunks of nerves, arteries, etc., and their branches. The general rule followed, which is good, is to have the trunks printed in the perpendicular direction with Chinese to match, and to have the branches placed horizontally and bracketed. But this plan, otherwise so good in itself, has been in many cases so carelessly done as to cause the utmost confusion. This confusion has been worse confounded when the trunk names happen, as they so frequently do, to stand horizontally at the top of the branch names, and instead of getting into the same relative position to the Chinese, they are made to take the position of branches in Chinese, and then with what result the reader may imagine. The head of one section is placed at the foot as it were, of the preceding and vice versa. As cases in illustration, take the superior thyroid artery division, or the encephalon-cerebro-spinal axis, olfactory and optic nerves, cartilages ligament and muscles of what? and try to unravel the confusion. No



one without understanding the subject will be able to solve the mystery. Parts of the lungs are placed under and huddled up with the organs of digestion. *Yang-sheng-lu* (養生路) has no counterpart in English, and the mode of printing, makes it cover the whole of the alimentary canal and comes back to the salivary glands of the mouth. In small characters it is given correctly opposite alimentary canal. Why are the large characters introduced at all and made to cover so much of the page? I have not come across the term *yang-sheng-lu* in Chinese books. It looks a bit foreign. The ordinary Chinese is *yin-shih-tao* (飲食道) which I prefer. As examples of another form of error which is more obvious, where the English appears horizontally and the Chinese perpendicularly, and of course much out of place, but without any corresponding Chinese immediately opposite, take the terms relating to the foetal circulation, and pulmonary circulation. As an illustration of a trunk vein taking the place of a branch, without any English or Chinese heading, take the *venæ innominatæ*. As specimens of transposition take pancreatic juice and intestinal juice; the muscles of the anterior tibio-fibular region; muscles of the ear and the femur. As things altogether out of line and therefore standing opposite to parts to which they do not belong take the base of the cranium. If space had permitted I should like to have printed a few specimens of what is and what might and ought to have been.

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#### PROTESTANT MISSIONS IN PEKING AND NEIGHBOURHOOD.

BY REV. S. E. MEECH.

THE history of Protestant Missions in Peking extends over a period of twenty years. During that time ten Societies have been engaged in Christian work. Up to the present time three have withdrawn from the field, viz., the English Presbyterian Mission, whose sole representative was Rev. W. C. Burns; the Church Missionary Society, which retired in 1880 after 18 years' occupation; the Woman's Union Mission, which, commencing work in 1869, transferred its work to Shanghai in 1881. Another Society, the American Episcopal, relinquished work in 1875, though still retaining the premises and chapel formerly in use. The Society for the Propagation of the Gospel was represented by Dr. Stewart, who arrived in 1863 but remained only until the Spring of the following year. The work of this Society recommenced in 1880, when the Church Missionary Society withdrew its agent.

There are therefore now labouring in Peking six Protestant Missionary Societies. They are—in the order in which their repre-

sentatives arrived—the London Missionary Society, the American Presbyterian Mission, the American Board Mission, the Methodist Episcopal Mission, the National Bible Society of Scotland, and the Society for the Propagation of the Gospel.

These Missions in early years were all but one located in the south-eastern portion of the Tartar city. The American Episcopal Mission was from the first on the west side of the city though still near to the portion occupied by the Legations, &c. The Church Mission, in the sixth year of its existence in Peking, occupied new ground considerably west of the American Episcopal, dividing the Mission into two parts. On the departure of Rev. J. S. Burdon in 1873 the western portion was alone retained and became the head quarters of the Mission. The American Presbyterian Mission next bought premises in the north of the city removing there in 1872. Five years later the London Mission bought land and built a house in the west side of the city considerably to the north of the Church Mission.

The preaching chapels are even more widely scattered than the Mission compounds. It may be said that all parts of the Tartar city have the Gospel proclaimed in them except the north west. The Chinese city has only one chapel, that of the Methodist Episcopal Mission. One chapel, that of the American Episcopal Mission, but used by the Church of England Mission, is in one of the suburbs on the west of the Tartar city. There are in all ten chapels where preaching to the heathen is carried on daily or at stated intervals.

A sketch of each of the Missions may now be given in the order indicated above. Exception however will be made in the case of the Church Mission. Although this Society has withdrawn its agent from Peking, the work taken up by the new Church of England Mission is almost precisely that left by it. The sketch of the Church Mission will therefore come in the order of its establishment in Peking.

#### THE LONDON MISSION.

The work of the London Mission was begun by Dr. Lockhart in the Autumn of 1861. A house was rented from the British Government situated close to the Legation. Medical work was entered upon immediately, and with great success. The Rev. J. Edkins after paying several visits to the capital took up his permanent residence there in the Autumn of 1863. In the Spring of the following year Dr. and Mrs. Dudgeon joined the Mission. The medical work was at once placed in his hands by Dr. Lockhart who returned immediately to England. In addition to preaching to the patients in the hospital, evangelistic work was for a while carried on in a lane some little distance to the north east of the hospital. A day school was also established at the

latter place. The house hitherto occupied being required by the British Minister other and larger premises were purchased on the East-gate street. These consisted of a large private residence and a temple to the god of Fire. The residence was divided so as to provide accommodation for the Mission families. The main building of the temple was devoted to the service of God, both as a chapel for the use of the native Christians and as a place for preaching to the heathen. The remainder of the temple building was used for Hospital and Dispensary. In 1866 the Rev. R. J. Thomas became a member of the Mission. His stay however only lasted until the Autumn when he joined an expedition to Corea where it is supposed that he was murdered. A Mission to the Mongols having been determined on by the Directors of the London Missionary Society, the Rev. J. Gilmour, M.A., arrived in 1870, shortly before the Tientsin massacre, to commence that branch of the Mission work. The next to join the Mission was the Rev. S. E. Meech, who reached Peking early in 1872. In order to provide house accommodation for the additions which had been and would be made, and also to break up new ground in the west city, it was deemed desirable to appoint Rev. G. Owen, who arrived in 1873, and the Rev. S. E. Meech, with their families, to that part of the city, where a chapel had for many years been used for evangelistic purposes, and a day school for girls had been established. The day school had been discontinued some time before the division of the Mission force and the occupation of the new premises had taken place. The new houses were entered on at the end of 1877. The last change in the staff was occasioned by the withdrawal of Dr. Edkins from the Mission.

In connection with the Mission in the east city there is one preaching chapel which is opened daily for evangelistic services. The out-patients of the hospital hear the Gospel preached in this place while waiting for the doctor. Others, passers by on the street, also attend and hear the word of life. In the west city are two preaching chapels open six days in the week. One of these is especially well situated and is daily crowded with attentive audiences. A boarding-school for girls was established by the late Mrs. Edkins early in the history of the Mission. This school now numbers seventeen girls, of whom five are from the Tientsin Mission, and the remainder from the city. The majority are the children of Christian parents.

In connection with the West Mission is a small day-school for boys with four scholars in regular attendance. No inducements are held out to the scholars, beyond free teaching.

The country work of the Mission lies to the south of the city, almost all on a line running east of south. The nearest station is twenty miles distant, the furthest about sixty-six miles. While having no station, properly so called, there are six villages and market towns where the converts mostly live.

As already stated the Mission was first started as a Medical one under Dr. Lockhart. That branch of the work has been carried on ever since under Dr. Dudgeon. The in-patients numbered 15,000 during the year 1881, and the out-patients about 100.

#### THE CHURCH MISSIONARY SOCIETY.

The Church Mission commenced work in 1862. The Rev. J. S. Burdon was the first missionary of the Society to take up his residence in Peking. He was followed by Rev. W. H. Collins and family in 1864, and by the Rev. Mr. and Mrs. Atkinson in 1866. The last mentioned remained only until 1869 when they retired from Mission work. The Mission premises at this time were situated in close proximity to the legations. In 1868 it was thought desirable to extend the work of the Mission and a new compound was purchased in the West City, to which the Rev. W. H. Collins removed. On the elevation of the Rev. J. S. Burdon to the Bishopric of Victoria, the premises occupied by him ceased to be used for Mission purposes. In 1875 the Rev. W. Brereton joined the Mission. Five years later in 1880 the Church Missionary Society withdrew from North-China. The Rev. Mr. Collins returned to England, but the Rev. W. Brereton became a missionary of the Society for the Propagation of the Gospel, and the work of the C.M.S. was carried on by him under the auspices of the Bishop of North-China.

There are two preaching places in Peking besides the chapel on the Mission compound. One of them is situated on the West Great street not far removed from the Mission, the other is in one of the western suburbs. A boys' boarding-school has twelve scholars. In this school food only and tuition are provided.

The country work lies to the south of Peking chiefly at Yung-ch'ing, distant forty-seven miles. There is also a station in the Hochau prefecture distant about 140 miles from Peking.

#### AMERICAN PRESBYTERIAN MISSION.

The first representative of this Mission was the Rev. W. A. P. Martin, D.D., who reached Peking in 1863. The Rev. W. T. Morrison followed in 1867, hoping that the change would be effectual in restoring his health which had been seriously affected by residing in Ningpo. The change did not produce the desired result, for he



died in 1869. Dr. Martin having become President of the Peking College his connection with the Mission ceased at this time. In this same year the Mission was reinforced by the arrival of the Revs. J. L. Whiting and D. C. McCoy. The Rev. J. Wherry joined this station of the Presbyterian Mission in 1872, having been previously located at Tungchow-fu and Shanghai. The Mission removed its work in this year from the south-east part of the city to the north, having purchased large and commodious premises in that hitherto unoccupied portion of the city. The street chapel in the neighbourhood of the former location became the property of the American Methodist Episcopal Mission, it being advantageously situated for their work. Soon after removing to the north a chapel was built in the neighbourhood of the Mission compound. The situation of this chapel is exceptionally good and commands large audiences from amongst the passers by. In 1874 Miss Douw and Miss North joined the Mission having previously been in connection with the Women's Union Mission. Miss North was soon compelled to return to America on account of ill health. Her place was taken by Miss Barr, who arrived in 1877. Medical work was commenced soon after on the arrival of Dr. Atterbury, which took place in 1879. A dispensary has been established in connection with the preaching chapel, at which some twenty-five to thirty patients are seen on each of the days it is open. A hospital has also been started at Dr. Atterbury's residence in the southern part of the city.

A handsome chapel for the meetings of the converts has been built on the Mission compound. There is a boarding school for girls with thirty scholars and another for boys with twenty-four scholars. In addition to the work in the city one station is maintained in Shantung about fifty miles to the north of Chinan-fu, the capital of that province. Evangelistic work of a promising nature has also been done to the north-east of Peking, though there are as yet no direct results to report.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Rev. H. Blodget removed from Tientsin to Peking in 1864 to commence the work of the Mission. Mrs. Bridgman arrived in the same year. The house previously bought by Dr. Stewart of the Society for the Propagation of the Gospel was procured, and became the head quarters of the Mission. It is situated in the central part of the east city. Mr. (afterward Dr.) Blodget was followed in 1865 by the Rev. Channcey Goodrich. In the same year a station was opened at Kalgan in the extreme north of the province and distant

140 miles from Peking. The Rev. J. T. Gulick was the first missionary to proceed thither, he having joined the Mission in the previous year. This station was reinforced in 1867 by the arrival of the Rev. M. Williams.

In 1867 another station was formed at T'ungchow, an important city thirteen miles east of Peking, and the terminus of the river traffic from Tientsin. The Rev. L. D. Chapin, who had since 1863 been labouring in Tientsin, first occupied this station. The year after its formation Miss Andrews arrived to work amongst the women. And in 1869 the Rev. D. Z. Sheffield commenced his labours in this city. In 1868 the Rev. T. W. Thompson proceeded to Kalgan, and Mr. P. R. Hunt undertook the superintendence of the printing press in Peking. Miss Porter arrived at the same time to engage in school and women's work in the capital, which station was further reinforced in 1869 by the arrival of Rev. C. Holcombe.

The Rev J. Pierson joined the Mission in 1870 and proceeded to Yüchow, a city 100 miles south of Kalgan and almost due west from Peking. He was accompanied by Dr. Treat, who had been labouring in North-China since 1867, and by Mr. Goodrich. In 1870, Miss Diamant arrived and was appointed to the Kalgan station. Miss Chapin began her work in Peking in 1871, and Miss Evans her work in T'ungchow in 1872.

In 1872 Yüchow was relinquished as a residence for foreigners and became an out-station of Kalgan. Mr. Goodrich was transferred to T'ungchow and Mr. Pierson and Dr. Treat to new work, which was commenced in Paoting-fu in 1873. This city lies 120 miles southwest of Peking on the great road to the central and western provinces, and is the capital of the province of Chihli. This station was at first worked by various members of the Mission, but finally was occupied permanently by Mr. Pierson in 1877, on his return from America. He was accompanied by Mrs. Pierson and by his sister Miss Pierson, also by the Rev. W. S. and Mrs. Ament.

In 1874 Rev. W. S. Sprague joined the Mission at Kalgan, and in 1877 Rev. J. S. Roberts that at Peking, the latter to take the place of Rev. C. Holcombe, who had accepted the position of Secretary to the American Legation. In 1878 Mr. Hunt died from typhoid fever, an epidemic of which disease raged in Peking during the summer of that year. His place was supplied by Mr. W. C. Noble who arrived that Autumn. In the year 1879-1880 the Mission was largely increased by the arrival of Miss Haven at Peking, of the Rev. T. M. Chapin and wife for Kalgan, and of Rev. W. H. Shaw and Dr. A. P. Peck with their families for Paoting-fu. Miss Garretson at the same time entered

on work at Kalgan. This station was further reinforced in 1881 by Miss Murdoch, M.D., to commence medical work there. Miss Holbrook, M.D., who arrived the same year has also entered on the work of healing at T'ungchow.

The work of the Peking branch of the Mission is carried on at two preaching chapels situated on two of the principal streets in the East City. A chapel for the worship of the native Church was built within the Mission compound in 1873 and accommodates about 300 people. Considerable attention is paid to school work, there being twenty-five girls in the boarding-school with room for more. There are also day-schools for boys and girls. A very interesting work among the women in the district surrounding the Mission has grown up of late. The country work of the station lies to the south-west and south of Peking. That at Chochou on the Paoting-fu road is distant forty-two miles south-south-west; that in the Pachow district is forty miles south, and that in the hsien district is ninety miles further south. The printing press has been established twelve years. Besides Scripture portions and tracts for Mission purposes, it has issued editions of the Old and New Testaments in the Northern Mandarin. The issues during these years in pages have been as follows:—1870, 453,220; 1871, 1,208,870; 1872, 1,477,100; 1873, 2,481,700; 1874, 2,900,900; 1875, 1,019,190; 1876, 750,800; 1877, 2,232,900; 1878, 987,649; 1879, 1,367,300; 1880, 1,026,900; 1881, 1,203,075; making a total for twelve years of 17,109,604 pages. The Press runs two Washington and one Adams presses, all-hand, and employs thirteen men.

At T'ungchow there are two chapels, one for daily preaching to the heathen, the other for the meetings of the native Church. There is a training institution with nine students who come from the different stations of the Mission, and a boarding school for boys.

The Paoting-fu station has two out-stations at Shenchou sixty miles to the south, and at Yaoyang sixty miles south-east. A new work has also been commenced at Yihchou about sixty miles north.

#### METHODIST EPISCOPAL MISSION.

This Mission was opened early in 1869 by the transfer of the Rev. L. N. Wheeler and the Rev. H. H. Lowry and their families from Foochow. In the following year they entered on the premises secured by them in the south-east corner of the Tartar city, and close to one of the city gates. Towards the close of 1870 the Mission was reinforced by the addition of Revs. G. R. Davis and L. W. Pilcher to the staff. In 1871 Misses Maria Browne and Mary Q.

Porter were appointed by the Women's Foreign Missionary Society to proceed to Peking for work amongst the women and girls. Their arrival was however delayed until the Spring of 1872. In December 1875 Miss L. A. Campbell came to take up the same work. In 1871, after meeting with much hostility from the officials and the anti-foreign party among the people, a preaching chapel was purchased in a busy street in the southern or Chinese city. Owing to the continued opposition of the authorities this site was exchanged in 1880 for a much larger one on another of the principal streets to the west, on which a new chapel has been built for preaching to the heathen and on which there is ample accommodation for boys' and girls' schools. In 1872 the street chapel previously belonging to the Presbyterians was procured. The same year Rev. G. R. Davis went to Tientsin and opened a branch of the Mission in that city. In 1873, Mr. Wheeler returned to America, his state of health requiring the abandonment of Mission work. The same year there arrived Rev. J. H. Pyke, Rev. W. F. Walker and Rev. S. D. Harris. The last of the three was compelled soon to relinquish Mission work on account of ill health.

Medical work was commenced by Miss Dr. Coombs in 1873, and a hospital for women and children was opened in the Autumn of 1875. Miss Dr. Coombs proceeded to Kiukiang in 1877 having been relieved by Miss Dr. Howard. The staff of ladies connected with the Women's Foreign Missionary Society has been further increased by the arrival of Miss Cushman in 1878 and of Misses Yates and Sears in 1880. Miss Campbell fell a victim to the epidemic of typhoid fever which visited Peking in 1878. The Rev. O. Willets also joined the Mission in 1880.

As above stated the Mission has two chapels for daily preaching to the heathen, one in the northern, and one in the southern city. A large and commodious chapel was built on the Mission compound in 1874. There is a large boarding school for girls with forty-five scholars, and a boarding school for boys with twenty-two scholars. A training institution has been established in which there are ten students.

The country work of this Mission is carried on in conjunction with the Tientsin branch and lies in three directions. That to the east is at Tsunhua-chou 100 miles from Peking. To the south is the out-station in the Nanking district and distant 230 miles. To the south-east there are out-stations in the Yenshan district 200 miles, and in T'ai-an-fu in Shantung about 400 miles distant.



## NATIONAL BIBLE SOCIETY OF SCOTLAND.

Mr. Murray of this Society reached Peking in the early Winter of 1873. Since that time he has been regularly engaged in the sale of Scriptures and Tracts. With the exception of a few brief visits to fairs and temple gatherings to the south of Peking, the whole of the sales have been in the city. The number of Scriptures and religious books sold during the period is upwards of 122,000. During 1881 the number was 15,000 of which 6,000 were Scripture portions and New Testaments.

Mr. Murray has also most successfully adapted the Braille system of writing for the blind to the representing of the Chinese sounds. He has opened a small school for the blind, and some three or four boys have learned to read and write with ease. By the same system the boys are taught the tonic solfa method of singing.

The table of statistics appended will give some idea as to the present condition of Protestant Missions in Peking and neighbourhood. It will be noticed from the foregoing statements that the efforts of the various Missions have been directed chiefly to the districts south of Peking. To the west there is one out-station. To the east also one. To the south-west, south and south-east there are a large number. Two of the Missions even extend their work across the border into Shantung. The Methodist Episcopal Mission has one station 400 miles away in the T'ai'an prefecture of that province.

Notwithstanding all the missionaries who are labouring in Peking and neighbourhood and even counting the work done by the Missions represented in Tientsin, of which no note has been taken in this paper, it is found that in the province of Chihli only a very small part is touched by Christian influence. There are stations and out-stations in six out of the eleven prefectural districts, and in five out of the six secondary or direct rule chou districts. These prefectural districts are subdivided into 145 hsien and secondary chou districts. Of these, as far as can be ascertained, only thirty-three are in any way the scene of evangelistic effort. When too it is considered that in many of these districts there are only one or two villages in which converts are to be found, it will be manifest how much has yet to be done before the field is ripe unto harvest. Further, if each hsien or secondary chou district contains an average of 400 towns and villages, and this is if anything below the mark, the result will be a total of nearly 60,000. Of these, it is probable that not more than 300 contain converts to Christianity. Twenty years of Mission work leaves so much to be done. On the other hand twenty years have accomplished so much.

## STATISTICS OF PROTESTANT MISSIONS IN PEKING AND NEIGHBOURHOOD FOR YEAR 1881.

Mission.	When Commenced.	Missionaries Male.	Missionaries Female.	Missionaries Female unmarried.	Native Preachers.	* Communicants.	Baptised adherents Children, &c.	Schools.							Church Contributions.	Training Institutions.	Students.	Out-stations.	Hospitals.	In-patients.	Out-patients.	Sabbath Schools.	Attendance.	Ordained Native Preachers.	Chapels.	
London Mission .....	1861	4	4	...	4	264	115	...	Boys' Boarding.	Scholars.	Boys' Day.	Scholars.	Girls' Boarding.	Scholars.	Girls' Day.	Scholars.	...	\$71.20	...	...	100	15,000	2	30	...	3
Church of England Mission	1862	1	1	...	2	19	106	...	1	12	...	...	...	...	...	...	2	...	...	...	...	...	...	...	3	
American Presbyterian ..	1863	4	3	1	2	46	.....	...	1	24	...	1	30	...	...	...	1	\$396.00	...	...	25	1	75	...	2	
American Board of Foreign Missions.	1864	3	3	3	2	141	.....	...	...	...	2	15	1	25	1	4	...	\$8.03	...	...	...	1	100	...	3	
Peking .....	1865	4	4	3	4	54	.....	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	2		
Kalgan .....	1867	3	3	3	3	40	.....	1	22	...	...	...	...	...	...	...	1	\$16.00	...	...	...	1	...	...	2	
Tungchow .	1873	3	3	1	2	51	.....	1	5	(boys & girls together)	...	...	...	...	...	...	2	\$12.00	...	...	...	...	...	1		
Paoting-fu ..		13	13	10	11	286	.....	2	27	2	15	1	25	1	4	...	\$36.03	1	9	4	...	...	...	8		
Total .....							on pro- bation																			
Am. Methodist Episcopal Mission. (includes statistics of Tientsin station as well.)	1869	4	3	3	9	210	151	...	1	22	...	...	1	45	...	...	...	\$238.25	1	10	4	...	1	120	2	3
Grand Total .....		26	24	14	28	825	221	...	5	85	3	19	4	111	1	...	...	\$4736.48	2	19	16	2	6	325	2	19

\* Except where otherwise indicated includes all baptised persons.

† Includes contributions of missionaries except in case of A.B.C.F.M.

## THE UPPER BRANCHES OF THE LIEN-CHOW RIVER IN CANTON PROVINCE.

BY REV. B. C. HENRY, M.A.

IN a previous paper we followed the sinuous course of the beautiful Lien-chow stream to the foot of Pagoda Hill, within sight of the city itself. From the base of this pagoda, at an elevation of several hundred feet above the river, we gain a noble view of the Lien-chow plain, as it stretches west and north. Fifty villages or more, with their evergreen groves of banyans, camphor, and other trees, are seen in the space swept by the eye, while in numerous valleys, nestling beyond the mountains, are many more that do not appear. Great hills in lofty terraces rise behind us to the south, and on the opposite shore black peaks, with jagged summits, stand out as if ready to answer questions from their southern neighbors. One lofty, isolated peak lifts itself in simple grandeur apart from the rest. Its hither side is a wall of perpendicular rock, but from the upland plain behind a path leads to the summit. As seen from the pagoda, the upper portion of its rocky mass presents a most striking profile of an enormous human head, showing a majestic, but benign countenance, gazing with watchful eye over the city and plain beneath. This striking likeness has won for it the name of the "Old Man of Lien-chow" from the foreigners who have seen it. Its Chinese name is Sha-mo-ling 紗帽陵 "mandarin hat hill," and it is evidently considered the presiding genius of the place, the differentiating medium, by which the geomantic influences of wind and water are distributed over the city and plain below. The city has been built with reference to it, the street that runs from the east to the west gate being laid out in a direct line with it, so that in walking toward the east its solemn head looms up continually before the eye. It is an object of superstitious awe and is used in imprecations by the natives. To wish that a man may go to the top of Sha-mo-ling is a curse of dreaded import and is especially feared by the Hunan people who come and go in great numbers. It is the reputed abode of a dragon which can on occasion pour forth floods of water and deluge the country—as happened four years ago, when a most disastrous flood overwhelmed the plain, water rising to the roofs of the houses on the higher ground in the city. The people attribute this flood to the combined influence of thunder and the dragon, and declare that from the bowels of the hill the water burst forth with a most portentous rumble and swept in an irresistible flood over the plain. The water, however, did not all come from this hill, nor yet from that still more remarkable place the great waterfall, thirty miles north, as the people in that vicinity assert; but

a rainfall of almost unexampled abundance, a water-spout in fact, burst simultaneously along thirty miles of the mountainous region that forms the eastern border of the Lien-chow plain; and the narrow pass, two miles below the city, was too small to allow this sudden and enormous volume of water to escape, so that, for a time, the beautiful plain was changed into a lake, dotted with numberless evergreen islands.

No Chinese city that I have seen can compare with Lien-chow in beauty and attractiveness of surroundings. It is situated in the midst of a fertile plain, with endless variety of mountain scenery on every side. There are the massive barriers to the east, through which the river winds in its narrow rock-bound channel. To the south are groups of peaks of various shapes and altitudes; and on the west, trending a little toward the north, the great dividing range lifts for many miles its massive form, ridges of almost equal height, into the clouds, while in the foreground, and set in contrast with its solid regularity, are many striking peaks, like domes and towers, covered with a fresher garment of vegetation and presenting a more picturesque aspect. The hills about Lien-chow are covered with snow in the winter, which falls to the depth of several inches on the higher levels.

The city proper of Lien-chow is a very small affair, but the suburbs extending to the south and east are the scene of a busy trade. In the eastern suburbs is a pagoda, dating, it is said, from the seventh century, in a half ruinous condition, with a large red-walled monastery and wide-spread banyans at its foot. It is a conspicuous and picturesque object, its crumbling tower bravely withstanding the ravages of time. Just beyond the limits of the eastern suburbs begins a stretch of low rocky hills, furnishing fine building sites and from which streams of the purest water flow perennially. The western line of the city stretches along the river bank for nearly a mile, and the narrow stream is quite filled with boats. The population of the city is perhaps 50,000, composed of natives of the district, people from the southern parts of the province (who number about one-third of the whole), several hundred Hunanese, and a few Hakkas. The natives have an entirely distinct dialect of their own, which is quite unlike the Cantonese, and is in fact utterly unintelligible to strangers. Cantonese, however, is spoken by nearly all the people, and is the language of trade and general intercourse. All the chief branches of business in the place are in the hands of the Cantonese, that is the people from the districts near the provincial city, and they oppress the natives in many ways. The salt trade, a government monopoly, is the chief business done, this being the distributing point for a large section of country still further inland. The boats from Canton discharge their cargoes into large warehouses



from which it is sent by shallow boats up the two small rivers or by coolies directly overland into Hunan.

The natives of Lien-chow seem more gentle and docile than those of the lower districts. They have less energy and business capacity, perhaps, but certainly impress one as more civil and appreciative than the self-conceited myriads of the south. I have seen much of them in the city, in the market towns, and in scores of their villages, and certainly have met with more friendliness and consideration from them than it has been my fortune to receive in any other part of the province. A special interest attaches to the city just now, as the American Presbyterians are seeking to found a Mission there, with missionaries resident. Negotiations for the purchase of land and the renting of houses fall short of completion through the obstructiveness of the sub-prefect, a grandson of the great Tsêng Kwoh-fan, who, while professing great friendliness and willingness to assist us to the utmost extent of his power, arrests the men who attempt to sell or rent to us, beats the agent employed, and deters, through fear of punishment, those who would be glad to meet our wants. He is a typical Chinese mandarin, so completely and conspicuously two-faced. When we see him, he is all smiles and profuseness; nothing can exceed his delight and willingness to serve us. The slightest hint that unnecessary obstructions are thrown in our way calls forth a storm of protestation:—"The people are so ignorant;" "Their eyes are so small;" "They cannot see what is for their benefit and therefore do not appreciate you: I understand your lofty and disinterested motives, I am the grandson of Tsêng Kwoh-fan, the nephew of the Marquis Tsêng; you can trust me," and, laying his hands on our shoulders or striking a melodramatic attitude with his hand over his heart, says "there are no secrets between us; we speak heart to heart." After such an interview we depart with every assurance of help, but feeling sure that only fresh obstacles will be thrown in our way; and so it proves. Many assure us of their readiness to sell or rent, but the Ta-lo-ye (the Prefect), he will not permit them and will punish them if they attempt it. An incident that occurred somewhat more than a year ago, will illustrate one side of the character of this man. I was visiting Lien-chow on work in connection with the chapel, and, on the day after my arrival, had the misfortune to be severely gored by a water-buffalo, which attacked my little daughter as we were walking through the fields. As soon as the Prefect heard of it he came in person to see me, although it was nine o'clock in the evening. He expressed great sympathy and made profuse offers of assistance, proposing to send a physician, medicine, etc. I felt most grateful for his attention, and considered him a model

of courtesy and kindness, until a few weeks later, when I saw the despatch he sent the Viceroy in regard to it, which, after mentioning the date of my arrival and the place where the boat anchored, ran as follows:—"On the next day the Teacher B. C. Henry went on the shore for a walk, several soldiers attending him as guards. An ox happened to be feeding on the grass by the roadside. The Teacher began beating the ox to drive him off, whereupon the soldiers wishing to protect him and fearing lest the ox should gore him, besought him to desist; but the Teacher only laughed at them, and relying upon his valor, caught the ox by the horns, grasping them firmly and refusing to let go, until the ox gored him in the left thigh. The soldiers rushed immediately to the rescue, drove off the ox, and carried the Teacher back to his boat. Upon their report, I immediately sent a deputy to inquire into the facts, but the Teacher would not allow him to enter the boat. Afterwards I went in person to inquire and found matters very much as the soldiers had reported, &c., &c." Scarcely a word of the above is true. There was not a soldier or a guard near me, the ox attacked my little girl, pushing her against the bank, and I caught his horns to save her; and, after the ox became frightened and ran away, I walked back to the boat so that the villagers who saw the affair might not know the extent of my injuries. The officer knew nothing about it, until more than twenty-four hours after it happened. This versatile prefect has been promoted to a higher post, so that the people of Lien-chow will soon be deprived of the light of his countenance.

In front of the city of Lien-chow two streams, flowing from almost directly opposite directions unite, but the smaller one is not navigable. Two miles above the city the main stream divides again, the larger branch leading to Sing-tze 星子, and the smaller to Tung-pi 東陂, both places on the borders of Hunan. Ascending the courses of these three streams we come into a country of great and varied interest, known as yet to but few travelers, and to these but imperfectly. The most interesting portion of all, the country of the aborigines, is yet entirely unexplored. We take these streams in their natural order, beginning with the first one on the left as we ascend, and also in the order of their size, the first being the smallest. Its direction is from the south, flowing in a portion of its course through a country of Alpine beauty and grandeur. It is a shallow, turbulent stream, filled with rocks and rapids subject to sudden freshets, as after storms of rain the water pours down the steep mountains along its course, and in the season of drought dwindling to a mere brook. For the first fifteen miles, its course lies through a comparatively level country, with broad fields of rice and other grain, filling the space between the river and

the hills. Many sweeps and curves bring it abreast of picturesque hills, on one of which, in a conspicuous place, are a fort and a monastery, with many red buildings grouped about them. As the stream is difficult to travel, the usual course is by foot-path across the fields and over some low-lying hills to Sam-kong 三江. Midway to this town is the guard station of Sha-tz-kong 沙子岡, near which is seen a grove of wonderfully fine trees, which invites to rest and the study of nature. The oil bearing *Camellia* shows itself in increasing abundance, groves of this shrub covering many of the hillsides. After passing several large villages, among which one, Lung-han, is especially conspicuous by its high, substantial wall, a stout reminder of troublous times, we come to the river opposite Sam-kong. Here a fine substantial bridge a few years ago spanned the stream, but was swept away by one of those sudden floods so characteristic of this region. Sam-kong is a town of considerable importance and has appeared conspicuously in the history of this district, being on the borders of the Iu 猺 country, and being the site of an important military station. The town is in two parts, the mart where the market is held and in which a large trade centres, and the walled city, where the garrison is stationed and the officers reside. The town is filled with busy throngs on market days, among which on ordinary occasions may be seen several hundreds of the Iu 猺 people, both men and women. They come from their homes in the high mountains, bringing freshly picked tea-leaves of a large, coarse kind, poultry, maize and herbs for sale, and taking back dried beef, tobacco, and cloth. They are lower in stature than the Chinese, do not shave the head, and wear the hair coiled up behind, both men and women having long hair. Their complexion is much like the Chinese, but some are almost copper-colored. They have scanty beards and not much dignity of presence. The women are very short and many of them stout. Their dress is very similar to that of the men, being a jacket with close fitting sleeves, folded across the chest, leaving the neck open, and trousers that reach only to the knee; from the knee to the ankle a strip of ornamented cloth, about half an inch wide, is wound in such a way that the figures correspond. They wear no shoes, and the men have no hats, but some of the women wear a strange looking head-dress, a kind of high paper cap encircling the coil of hair. The men seem to dress their hair more elaborately than the women, some that I saw having it carefully combed back, coiled in symmetrical folds behind and decorated with ornaments made of the pith of the wood-oil tree, and cock's feathers. Both men and women have immense silver earrings and necklets. They have great physical strength and carry immense burdens. These

remarks describe those I have seen in Sam-kong and other market towns. Further particulars from other sources will be given below, meanwhile we proceed up the river. From Sam-kong 三江 to Lien-shan 連山 the road, which is one of the very best to be found in the province, follows the course of the river, and leads the traveler through one of the grandest of mountain passes, a veritable bit of the Alps transferred to Chinese territory. The mountains rise in stately grandeur on either side, majestic, awe-inspiring. They are mostly covered with verdure and present a great variety of floral treasures, among which new species and even new genera may be found. After about twelve miles travel through this magnificent gorge Lien-shan is reached, beyond which the scenery is less romantic as the road continues in the direction of Kwangsi, which may be reached in two days' further travel. Lien-shan is a military station established for the special purpose of holding the Iu people in restraint. The territory of these people is forbidden ground to the foreigner. In our passport a special clause is added distinctly stating that we must not venture into their country, and the authorities of Lien-chow, and Lien-shan, take special care to see that these restrictions are carried out. Such difficulties only increase the desire to see and know more of them. Their little territory has quite a fascinating interest especially to those who delight in ethnology. It is difficult to obtain reliable accounts of their history or descent. The meagre notices we get from Chinese sources are very unsatisfactory. The chief source of the scattered notices of them found in native books are the works of one Chik-nga 赤雅, a man of considerable learning and ability, who flourished in the time of the Ming dynasty, and who having been beaten because he neglected to dismount when the Nan-hai 南海 magistrate passed, fled to the Iu country, married one of their women and lived among them for many years. He gives minute details of their manners, customs, etc., but unfortunately his book is now exceedingly difficult to procure. The Ius formerly occupied a much wider territory than they do now, but they have been driven back from time to time, until they are now confined to the high and in many places almost inaccessible mountains. They have repeatedly revenged themselves on the Chinese, breaking forth in marauding bands, burning, plundering, murdering, until by one great effort the Chinese drove them back into their present home, and surrounded their country with guard stations. The following is a translation of a paper issued from the office of the Prefect in Lien-chow, accompanied by a map of the district, with the names and situations of the various tribes:—"As to the origin of the Iu 猺 people: In the time of the Emperor Shao Hing of the Sung dynasty (A.D.



1131-1163) a native of Lien-chow named Liao held an official position in Kwangsi, and on his return home brought with him a number of Iu slaves. These he distributed among the mountains to cultivate the land. In a long course of years they increased and multiplied until they became eight large tribes, or lodges (called 排). They continued to spread until the increased numbers were divided into twenty-four smaller bands (called 冲), and now they are scattered over all the mountains and hills. They engage in agriculture, supporting themselves by their own efforts. Among them were idle, restless fellows, whose time was given to robbing and plundering, and the people (the Chinese) suffered greatly from their depredations, until in the 24th year of the reign of Kang Hi (A.D. 1688), the officers of the three provinces (Kwangtung, Kwangsi and Hunan), united in subjugating them. A city was founded (Lien-shan) and further outbreaks prevented. Moreover thirty-six military stations were established, encircling them as in a net. The Iu people were in great fear for themselves, and the Chinese (lit. scholars and people), confidence being restored, dwelt in peace. In regard to the customs of the Iu people; the third day of the third month of every year they call the "Rice Feast," lit. "Thanks for rice to eat;" the sixth day of the sixth month is called the "Thanksgiving to the Earth and Gods," and the fifteenth of the tenth month is called the "Hall of Mirth and Song." At this time every tribe slaughters pigs and sheep. The men and women eat together. Drums are beaten and gongs sounded, and they all sing in chorus. The youths and maidens go about independently, choose their mates and are thus married. These people ascend mountains with the same ease that they walk on the level plain. They sleep in the open air as readily as in a room. Every year, according to custom, some of them come to Lien-chow bringing tribute and are rewarded with wine, oil-cake and salt. In front of the great hall each receives his portion and departs. In their dress they use light green cloth, embroidered in the five colors with silk floss and the form of an old cash worked on the back. These are called their variegated clothes. The men and women bind up their hair, and wear large earrings and silver circlets around their necks. The young men when they come of age wear an under garment of red cloth and stick a white cock's feather in their hair. The women wear a three-cornered turban, pointed at the top and round at the bottom. Such is the dress of the Iu people." Another account says: "Fifteen miles south-west of Lien-chow, and about one hundred and thirty-five miles in circumference, is a region of lofty mountain ranges, full of steep and dangerous places, where the Iu people dwell. All the Ius comb their hair into a tuft

on the crown of the head, and go bare-footed. Clothes made of striped and colored hempen cloth, with green and red colors, and cock's feathers adorning the hair, are considered beautiful. Their disposition is fierce and cruel, but they are intensely superstitious. They delight in killing their enemies. They can endure hunger for long periods. When the children begin to walk, they sear the soles of their feet with hot iron or stones, so that they become hard like wood, enabling them to walk through thorns and briars without injury it is said. The products of their country are indian corn and pine timber."

The river from Sam-kong to Lien-shan divides their country into two sections. That to the west stretches through the high mountain ranges on the borders of the province for several days' journey, and the people in this region are not considered so fierce and dangerous as those to the east. They are still frequently called the Ping-ti-Ius 平地獠 that is "Ius of the plain," a name they formerly bore when they occupied the low lands adjacent, to distinguish them from the Ko-shan 高山獠, or "high mountain Ius." They are all united under one head, but the "highlanders" have ever been the more fierce and independent. On the east is the great seat of their power, where the eight great tribes dwell, where their government centres, and where it is not considered safe for an outsider to venture. There in their lodges perched on the steep hill sides and reached by perilous paths, they live and flourish, if reports can be trusted, which say that among them are many men of wealth, who dress in fine clothing and live in comparative comfort. They have no written language, consequently no books or literature of their own. A few of them understand Chinese, and schools for teaching Chinese have been opened from time to time among them, but not with much success. Their language seems to be entirely distinct from any Chinese dialect. They believe in sorcery and use charms and incantations. They are looked down upon by the Chinese, who constantly speak of them as Iu-tsai 獠仔 and Iu-mui 獠妹, terms expressing contempt. Many wild tales are told of their strength, wood craft, and cruelty; and, not least widely believed, of their possession of tails. On the other hand many pleasant incidents are related of their faithfulness to each other and of their great hospitality. The latter they carry to absurd extremes, regarding it as a deep insult for a guest to leave one house and go to another during his visit to a place, such a course implying to them some unpardonable neglect on the part of the first host. They do not intermarry with the Chinese, and can seldom be induced to go far from their homes. They are strongly bound together as a people. An instance of this unity was given about two years ago. On the Hunan side of their

territory bordering on the Kiang-wa 江華 district, some Chinese had purchased a tract of timber land from the Ius, under an agreement that they should remove from it in three years. The time agreed upon passed, and they did not move; four years went by and still they made no preparation to leave, notwithstanding threats that force would be used if they did not go. At the end of five years the Chinese appealed to the officers at Kiang-wa for help, and soldiers were sent to dislodge the Ius. The Ius prepared to resist, and sent to their friends and chieftains for assistance, accompanying each message with a piece of pork, a sign that the message was all-important and must not be disregarded. All who received it responded without delay, and bands of Iu braves from all the surrounding country hastened to the support of their comrades. It is said that an army of ten thousand gathered to resist the Chinese (the number is no doubt exaggerated ten-fold), but that being poorly armed, they were soon beaten, and nearly one thousand slain (another evident exaggeration) besides many prisoners captured. Among the prisoners was one evidently greatly superior to the others. His complexion, it is said, was almost white, and his dress much finer than that of his fellows, who bowed with reverence in his presence, almost worshipping him. He was supposed to be the King's son, and was taken to Kiang-wa city, where he was beheaded along with the other prisoners captured. The number of these people is variously estimated, but usually greatly exaggerated. The number claimed varies from 50,000 up to several hundred thousands, the former being no doubt nearer the truth, and that probably is in excess of the actual population.

Leaving the country of these people with that halo of mystery which always surrounds strange and imperfectly known regions, we return to Lien-chow, and direct our attention to the other streams, which are by no means devoid of interest. A short distance above the city we come to the junction of these two streams. A striking point of land stands in the angle of division and bears the picturesque name of "Cormorant Beak" 鷗嘴. We follow the stream to the west and enter a country of endless variety and absorbing interest. The first section of this small river reaching to the entrance of the valley of Shek-kok 石角 is fifteen miles in extent, through which it winds in one continuous succession of curves, each turn in the stream unfolding some new charm in the landscape. The water is transparently clear and flows over many shallow rapids, up which the boats must be dragged by main force. Many dams or weirs cross the stream with only a small passage, a few feet wide, for boats to pass up and down. These dams are built diagonally across the stream and in the lower extremity, where the water pours in its increased

volume, are set immense water wheels, twenty feet and more in diameter, with a circle of bamboo cups arranged in a slanting position and large pieces of bamboo matting attached for paddles. The force of the current drives the wheels and the endless succession of cups pours a constant stream of water into a large trough, which in its turn is connected with drains that distribute the water over the fields. More than a score of these dams meet us in the first fifteen miles and they continue with nearly equal frequency all the way to the head of the stream. It is a matter of not a little skill to guide a boat successfully up and down these dams. The boats on this stream are all low and narrow, drawing but a few inches of water. Their chief business is to carry salt. They are manned by people from the villages along the river, who combine farming with boating. They usually travel in bands of twenty or thirty, and help each other over the rapids and dams, being hitched together by chains for this purpose. Several hours are often consumed in working a chain of twenty boats over the more difficult of these obstructions, and the traveler down the river has his patience sorely tried, as he watches the slow process, the channel being too narrow for two, and ascending boats having the right of way. From the river, foot-paths lead through the hills to the various towns, offering many attractions as they wind along the foot of lofty mountains, through deep and picturesque glens, and in places, past deserted coal mines, whose black *débris* disfigures the grassy hillsides. These ruined mines, with their mouths choked by falling earth and shrubs, show how miserably fruitless have been the efforts of the natives to procure the coal of which good viens are found in many of the hills. The river in many places is lined with trees, quite different from those familiar to the eye along the more southern streams. Broad stretches of white-bloomed, feathery grass bend before the wind in billows of silver, presenting a most enchanting picture. Tall mountains on either side, fields of golden grain, villages with white-washed houses appear, each adding some peculiar charm to the scene. In several places the river flows under the ledge of overhanging cliffs, whose white rocky walls tower for hundreds of feet above us, filled with crannies for the birds.

One of the first objects to attract the attention a few miles from the mouth of the stream, is a large temple erected in front of a deep cavern, called "the cave of the dragon." The formation of the walls and roof of this cave are very striking—grotesque forms in dull grey colors, and white glistening shapes of great variety. Many chambers lead off in various directions, but an accumulation of water prevented any extended exploration. Approaching the end of this first section



we come to the plain of Shek-kok 石角, which opens a fine prospect to the west, the market town being near the river. The entrance to this plain is marked by a lofty peak in the shape of a half dome rising behind the town, conspicuous among its fellows for many miles around. At its base are smaller hills, low bluffs with craggy sides, and filled with caves. Several of these open toward the road that leads up from the river, their dark mouths showing the way to unexplored interiors. Shek-kok 石角 is a very small market town with only one street and no business except on market days. Thirty or forty of the Iu 獠 people may be seen here when the market assembles. A little stream flows down through the beautiful plain which is several miles in extent, with twelve or fifteen villages, some of them quite large, built against the hillsides and overlooking the fruitful valley, which when I saw it was entirely covered with a rich crop of rice just ready for the sickle. On the northern side of this plain one hill especially attracts the eye. As we look at it from the river, it is a perfect cone, but loses its symmetry somewhat when viewed from other positions. It is covered with trees to the very top, the base, also, being surrounded by a fine grove, a large proportion of the trees in which are oaks—the *quercus glauca*. It rises about 1,200 feet above the plain and has several caves which the people carefully guard, the largest one being near the top. The village at its foot is the most extensive in the plain. A short distance east of this green mount we find a little stream springing from a shallow cave at the base of a lower hill, and spreading into a transparent pond of wonderfully cool, sweet water. A few miles up this plain and the mountain walls approach, leaving but a narrow space through which the path leads into the wild regions beyond where the Iu people live. A ten-miles' walk from the river at this point brings us into dense forests filled with game of various kinds—wild boars, tigers, bears, deer, etc.; and, not least in number, if small in size, monkeys, one colony of these animals, near the borders of the cultivated land, being said to contain at least one hundred individuals. These mischievous quadrumanes are a great pest to the peasants, stealing their corn and sweet potatoes, and cleverly eluding all snares set to capture them. If report can be believed this forest presents many attractions to the naturalist, to the hunter and to the explorer. The natives do not venture into it alone, but go in bands of at least ten or twelve, when business calls them there. They build huts to live in and set guards about while they cut timber and firewood.

From Shek-kok 石角 to Yung-shü 榕樹 it is five miles by river. One bend in the stream introduces us to an entirely new and freshly diversified scene. The mountain wall on the east is, perhaps, 1,000

feet high, the summit line in places being like immense parapets, with openings here and there through which we look into the space beyond. One hill in particular called Ha-lat-shan 蝦喇山 "Crab hill," has a large natural doorway near the top, while at its foot lies a great mass of rock, thrown down at some time from the top. A short distance further, on the bank of the river, is a very remarkable detached cliff, a huge mass of castellated rock, riven off at some former period from the higher cliff behind. Tradition attributes this work to one prince Ch'an (his posthumous title), who, in reward for a worthy life, received divine honors after death, and has attested his power by rending the rocks and other equally wonderful performances, with what benefit to himself or others, we know not. A small temple dedicated to him stands in a cleft in this rock, beside the narrow path that runs along the steep side above the water. On the west a line of lower hills branches off from the main ridge behind, converging to a point near the shore. Several of these near the river are of white calcareous rocks, covered with a rich verdure, and groves of large and beautiful trees. These hills divide the plain of Shek-kok 石角 from that of Yung-shü 榕樹, which centres about the little market town of the same name. In this plain are about twenty villages, most of them large and well-built, surrounded by substantial walls. A creek flows in from the north-west called Talung-shui 大龍水, coming out from a narrow gorge in the hills and pouring, in the Spring time, a wild and turbulent stream into the rich plain below. Ten miles up this creek is a large settlement of Ius, who, under Chinese direction, prepare and bring out for sale large quantities of charcoal. On the hills along this creek grows a species of wild crab apple, with a quince-like flavor, and a variety of small pears. The market at Yung-shü is very small. A number of the In people always attend. I saw a fine, young, spotted deer brought in from the hills and offered for sale. It had been entrapped and only suffered a slight injury to one of its antlers. At one village is a small, but flourishing plantation of the trees on which the wax-insects feed, and from which they collect the insects twice a year for the manufacture of wax. In front of another village, the largest in the plain, is a wonderful spring, surrounded by immense trees, enclosed by stone walls, ten feet square, and furnishing an exhaustless supply of the purest water to the people.

As we proceed up the river, the hills become of a black, hard, barren rock, and the trees less plentiful. Villages are numerous, and the groves behind them present a peculiar appearance with stacks of straw built around the trees at a distance of six or eight feet from

the ground. It is a universal custom in these upper districts, and over the borders in Hunan as well, to put up the rice straw in this way. The straw is needed as food for the cattle in the winter, and is piled up around the trees to protect it from dampness, and at sufficient distance from the ground to be out of reach of the cattle, which would soon destroy it. It gives a very odd appearance to the place to see thirty or forty young pine trees, each supporting a heap of straw around its trunk, like a great over-grown bee-hive. Five miles of travel bring us to the mouth of Chung-hau 沖口 creek, the last and largest tributary of the stream we are ascending. It has another name, the "Burnt Dam" creek, so called, it is said, from a strange occurrence, by which a dam, composed chiefly of stone, near the mouth of the creek, was in one night mysteriously burned away. This feat is also ascribed to Prince Ch'an mentioned above. This creek is the outlet of a rich and attractive valley with a dozen villages or more, the chief of which is Chung-hau, with a market of the same name adjacent. This is a remarkably well built town with a high wall, and gates like a city, good public buildings and many evident signs of prosperity. A low ridge of hills forms the eastern boundary of the valley, while on the west it is walled in by the main ridge, whose peaks in the afternoon, cast their shadows quite across the valley. The groves about many of the villages are especially fine, camphor, oak and chestnut trees abounding. Most of the villages have but one gate for entrance and exit. This arrangement is very inconvenient to one who wishes merely to go through the village, but is an excellent safeguard against robbers.

From the mouth of Chung-hau 沖口 creek, it is but a few miles to Sai-ngon 西岸, an important market town with large villages closely built together on both sides of the river, and connected by a fine, five-arched stone bridge. Near the town is an unusually fine temple called the Ling-shan Mui 靈山廟, and beside it a large school called the Man-wa 文華 College. The hills about this place are much lower and most of them quite barren. Nearly all the land is under cultivation, the mountains rising only in the distance. Coal is found in some of the hills and mined to a limited extent. The country has the look of having been long settled and carefully cultivated for ages. A short distance above the town there is one striking exception to the tame, verdureless hills that prevail. A bold rocky peak, covered to its top with green and flowering shrubs, and surrounded by a heavy fringe of trees at its foot, rises abruptly several hundred feet in height out of the very midst of a smooth, barren hill, its picturesqueness brought out more strikingly by contrast with its tame surroundings.

Another five miles traversed and we reach She-kok-t'ám 石角潭, the point at which much of the salt brought by boats is transhipped. Long lines of boats anchor opposite the village in which a fine group of transit warehouses are built. From this point the salt is carried by coolies through the plain of Chung-hau mentioned above, and over the mountains into Hunan, to the town of Ma-t'au-po 馬頭步 and thence by boat to Wing-chow 永州, where, the cost of transportation being so great, it frequently is sold at the rate of ten catties for one dollar.

We are still ten miles from the head of the stream, but travel by water becomes more difficult as we advance, the rapids and shallows being more frequent and obstructive. A walk of five miles over a well paved road accomplishes our purpose better than the long, tedious journey by boat, and brings us to Tung-pi 東陂 the head of navigation and the main centre of trade on the river. It is a large and important place, the resident of a township officer. A broad, substantial stone bridge spans the narrow stream high above the reach of floods. On the south side is the main portion of the town, a long street extending parallel with the river, showing many shops that would compare favorably with those of the larger cities in the south. An immense concourse of people gathers on market days indicating a populous country surrounding. There are probably not less than 25,000 people in the plain that stretches around Tung-pi. Thirteen miles distant from this point is the first town, U-kwong-t'au 湖廣頭 in the Hunan province, at the head waters of the river that flows past the city of Kiang-wa 江華. We are now at the extreme limit of our journey in this direction, the distance from Lien-chow being about sixty miles by water, but not more than twenty-five by land. We have ascended the uplands gradually, so that in an easy half day's journey more, the dividing ridge is passed, and the descent on the Yangtze side begun. We defer making this journey however, until some future occasion, and retracing our steps to "Cormorant Beak" point, prepare to ascend the main branch of the Lien-chow stream to Sing-tsz 星子.

This stream is nearly double the size of the one to Tung-pi, but is broken in much the same way by rapids and dams. For the first few miles we pass almost under the shadow of Sha-mo-ling, keeping near the base of the ridge of which it is a spur, until the winding of the stream among the lower hills shuts out from view the southern part of the plain. The hills for some distance are less striking than those we have just left on the Tung-pi side, being smoother and of a different formation, red clay entering largely into their composition. The shores for miles in extent are covered with the most handsome grasses yet seen, many of the clumps rising in exquisite plumes twelve



and fifteen feet high and of delicate pink or lilac color. After a few miles travel we come to a little pass with several bold, conspicuous peaks on the right, the higher one being remarkable for its caves, one of which opens its great yawning mouth on the side facing the river, but so high up as to make entrance to it difficult. This cave is said to pierce the hill, but pools of water in the inner portion make the passage difficult and unpleasant. Several smaller caves open near the summit of the hill. Along the shore on the left is a good foot path cut in the steep hill side from which, as we walk along, the beauties of the little pass are seen to best advantage. Beyond the pass are remains of coal mines not now in operation, but which, from the amount of refuse scattered about, must have been quite extensive at one time. Want of proper drainage is the ruin of all such enterprises here. The river now makes a great bend, sweeping to the west and back again to the north-east, and on the outmost point of the semi-circle thus formed is a small pagoda, near the large village of Shui-hau 水口, the first anchorage for salt boats on their way up from Lien-chow. Forty or fifty of these boats tie up together for the night, and, as the crews are all related, a constant stream of small chit-chat and family gossip flows from group to group, as they sit on the bows of their boats waiting for the evening rice to boil, or take their evening smoke after it is eaten. Their conversation seldom rises above the sordid items of their daily traffic. Toward the west from this point is seen a group of pointed peaks, rising near together and presenting an uneven outline against the horizon. They are known as the "Pencil-rock" hills, a name more aptly applied than most Chinese designations. In many places the hills are covered with trees and shrubs, the oil-bearing camellia being most largely represented. This shrub is extensively cultivated all along the river, groves hundreds of acres in extent rising to the tops of the hills in many places. These camellia groves are one of the most attractive features of this mountain country. The shrubs are of a graceful shape and their dark green foliage gives a peculiar charm to the landscape. When the plants are in bloom their myriads of white flowers cover the hills with robes of beauty but seldom surpassed. The nuts are collected in October and November and vary from the size of a filbert to that of an orange. Many of the larger ones are encased in a rich, brownish-pink shell, like the skin of the pomegranate. They are carried in quantities to the drying places in front of the villages, where I have seen tons of them spread over acres of ground, drying in the sun. The action of the sun soon causes the outer shell to burst, and as the nuts drop out, they are carefully swept together and submitted to several days' more ex-

posure to the sun. After this they are taken to the oil mills and more thoroughly dried in ovens, after which they are crushed and submitted to the press, where the oil is extracted. This oil is used in cooking, for dressing the hair, and also for medicinal purposes, and is sold for about five cents per pound. As soon as the nuts are gathered the new flowers begin to open, and the young fruit is well set before winter comes on.

The country, as we passed through it in the clear October days, had a wonderfully fresh and clean look. No haze, no smoke, no sign of wear and tear on the hills, but, springing from their luxurious dew bath of the night into the exhilarating sun bath of the day, they had a most charming look of being freshly washed and cleansed. It was luxury to look at them, and new life to inhale the pure, sweet air wafted from them by the bracing north wind.

Owing to rapids and dams, over some of which the water falls three feet in one plunge, the boat makes slow progress and allows time for hurried excursions to the tops of prominent hills to catch views of distant scenes. On the side of one of these hills is a small temple called "the monastery of the Lofty Peak," which is remarkable for the magnificent sweet olive (*olea fragrans*) tree, growing in front of it. This tree, which is nearly forty feet high and of beautiful proportions, was completely covered on all sides with masses of most fragrant flowers. A short distance up the river, a little stream comes in from the west. It flows down through the small plain of Po-on 保安, in the centre of which is a market town of the same name. Surrounded by a number of villages. At the eastern entrance of this plain is a large hill, conical as seen in one direction and pyramidal as looked at from another, obstructing the way, so that the little stream flows on one side and the foot path encircles its base on the other. On the eastern slope, which was covered with grass, were herds of small cattle feeding. Po-on 保安, two miles from the river, is a walled town, an important market centre, with several bridges across the small streams that unite in front of it. One of these bridges is a wooden structure composed of thin boards loosely laid on bamboo poles, tied down in places by bamboo thongs, which make an incessant rattle as people pass over it. The bridge was purposely so constructed, on the supposition that this peculiar rattling noise is most pleasing to the spirits of the stream. If spirits have ears and delight in such noises, they must enjoy a rare treat on market days when thousands of hurrying feet keep up an incessant racket and din most irritating to the nerves of ordinary mortals. The chief attraction at Po-on 保安 is the Fuk-shan 福山 grove and monastery about half a mile north of the town. It is one of the most attractive spots to be found in the whole

country, situated as it is, in a small ravine and surrounded by thick woods about two hundred acres in extent. Oak, camphor, chestnut, holly and other trees cover the sides of the valley, some of them growing to immense size, making it deliciously cool. The trees and shrubs are festooned with hanging moss, falling in long streamers that sway in the breeze, often striking against the face as we walk along. The change of atmosphere is felt immediately on entering the shaded path, the delightful coolness being all the more grateful after the heat of the treeless plain outside. The stones and the trunks of the trees are moss-grown. From the moist earth beside the paths spring beautiful flowers of a kind unseen before. The trees are full of birds, and on the upper slopes are many springs of living water that supply an unceasing stream for the little brook that flows away through the plain. Ferns grow luxuriantly, and the sweet olives, here in their native soil, attain a height and proportion not seen in the south of the province. They are noble trees forty or fifty feet high, with a larger and more vigorous foliage, and a richer profusion of flowers exhaling a sweeter and more abiding fragrance. So abundant are they that in the season the poor grass-cutters on the hills, women and boys, are provided with large bunches of them, tied on their bundles of grass or bound around their heads. No more charming retreat have I seen in which to escape, for a short time, the heat and worry of Canton, than this sylvan glen with its manifold attractions. In the open space in the midst of the woods is a collection of temples, neither striking in architecture nor well preserved. A few priests reside here, Buddhism and Taoism flourishing side by side. In the lower part of this enclosure is the remarkable spring, from which the place is named, enclosed by a stone railing, about five feet square. The water rises out of a rock on which the character 福 (happiness) is traced. It comes up in a stream about as thick as a man's wrist through an orifice in the upper left-hand corner, flows through a shallow channel worn in the rock following the strokes of the character 福 and, having faithfully traced this significant word, disappears through an opening in the rock at the lower side. It is difficult to say how much of this is natural and how much artificial, but the people hold it in great reverence and ascribe it directly to supernatural agency. It is supposed to have a peculiar connection with and a special influence over the clouds. In the Spring of last year the prefect of Lien-chow came to this shrine to pray for rain, and so timed his visit that abundance of rain followed his supplication. Returning to the river we continue up its stream, and are soon amidst lofty hills again. A swift current means slow progress, but the time is never irksome with these fine hills for company. Among the steep hills on

the right are the remains of a settlement of the Iu 猪 people. Some years ago thirty families of these people came from the distant mountains and founded a little colony here, but either the space was too small, or the soil too sterile, or the Chinese harassed and defrauded them, so that they could not support themselves, and returned to their former homes. The ruins of their cabins can be seen, and the trees they planted, mostly wood, oil and peach trees, now well grown. Their land has fallen into other hands, and a small boy from the place, with a supply of fire-wood, showed a most precocious cleverness in bartering with the boat-men. A short distance above this point we come to a full stop at the foot of the "Gander" rapid (鵝公灘), the longest, the swiftest and most difficult to ascend of all the rapids yet encountered. The water, inclined to spread over a wide surface, has been confined into a narrow channel by two long stone embankments. It falls in one continuous descent about three hundred yards, the sound of the rushing torrent being like the roar of a cataract. No boat with its ordinary crew can make the ascent, so that it becomes necessary to unite the crews of several on one. Before attempting the task, the boat-men all sacrifice at the little altar near the water, presenting offerings of pork and fowls with incense and wax-candles. Having safely passed this raging stretch of rampant water we enter a fine gorge through which the river winds in several curves, between bold and picturesque hills covered with a great variety of trees and shrubs. On the rough sides of the hills are many quaint and grotesque shapes in the rock. At one point on the top of a low, but steep, walled cliff is a grove of peach trees, said to produce superior fruit of the cling-stone variety. Emerging from this, the last pass on the river, we come into a rolling country, low hills near the river and high mountains to the east. The river becomes more sinuous even than below, almost doubling on its track in places. Swinging around one of these curves we come abreast of the market town of Ma-po Shui 麻步水, built on a bluff on the river bank, above a pool of great and uncertain depth. In the valleys adjacent are many villages, and in the town a thriving business is done in pea-nuts especially, twelve large manufactories pouring out rivers of oil. Beyond the hills that line the river are many attractive valleys, those to the right being especially noted for their wonderful camellia groves, thousands upon thousands of these shrubs covering the hill sides with a glistening mantle of dark-green foliage. A short distance above Ma-po Shui, we find a remarkable hill full of caves. On the river side may be seen the entrances of four, one very large, revealing a black, mysterious interior. On the other side, for the hill is an isolated rocky cliff of limestone formation, there are still more to be seen. We explored several of them. The



largest with an entrance way full fifty feet in diameter, and about two hundred above the plain, we found to descend into the heart of the hill. Not being furnished with lights we could not go to the end, but a strong current of air coming out indicated the existence of another opening. As we entered another near the base of the hills we found the air rushing in and concluded it must be connected with the one above. A third that we explored was like a tunnel, narrow and low-roofed, but with walls of finer texture than marble carved by hand. The formation in these caves is very beautiful, white and glistening, falling in rich and graceful folds, looking like fleeces of the softest wool.

For some distance we have had glimpses of the high range of mountains extending to the north-east. All the intervening hills dwindle into insignificance before their grand proportions. The clouds rest continually on the higher peaks, only lifting occasionally to show us their full outline. We are perhaps twenty miles from their base. From every point in the winding stream the eye instinctively searches them out and rests upon them with a satisfied feeling, induced no doubt by their magnitude and solemn repose. They change with every hour of the day. The roseate hue of the early dawn tinges them with a color and lights up their dark-green sides with a beauty all its own. In the increasing light, which reveals their form more distinctly, showing here and there the rude gash of some landslide, or the glaring white surface of some crystalline rock, or the sparse covering of trees on the upper slopes, much of the subtle charm and mellowness disappears. The cloud shadows cast by the noon-day light flit dreamily over their sides, soothing us into content, but this charm is sometimes broken by the shimmer of heat rays, which blinds us as we look. As the day declines, their charms return, and as the rich purple hues of evening spread their royal mantle over the wide expanse, a mysterious chain, woven by unseen hands, draws us toward the great mountains and the human spirit is brought into sympathy and communion with the Divine Spirit through these noble works of His hands. The eye never wearies in its gaze, until the veil of mystery grows thicker with the deepening shadows and the darkness falling shuts out the vision from our sight, but not from our mind, where it continues to live and repeat itself in after days, the halo of distance and lapse of time only softening its charms. As we draw near, the mountains that have attracted us assume more definite shape. We see them to be a detached group of unique formation and not the dividing range between this and the adjoining province, as we had supposed. As their outline becomes better defined, certain features are seen more clearly. White surfaces here and there indicate the kind of rock, marble perhaps, to be found. A waterfall

of grand proportions is seen pouring its white, foaming stream down one of the many ravines, the peculiar swaying motion of the falling volume of water and the clouds of dashing spray being distinctly observed at a distance of eight miles or more, attesting the appropriateness of the name "White Water" (白水) given to it by the natives. Reserving the best for the last, we turn aside from these mountains, with their incomparable cataract, to the scenes more close at hand. We are nearing the end of the journey by boat and are asked to observe, as we proceed, the dams in this part of the river, and certainly they are worth a moment's notice. They are solid stone barriers built across the stream, with an opening seven feet wide for the boats. Thirteen of these occur in the last five miles, and, though much more expensive in the beginning than the ordinary structures made of pine piles and drift wood, they show an immense economy in the end, by resisting all the floods that annually visit this region, tearing out the wooden dams so laboriously built and bringing misery alike upon farmers, boat-men and merchants. We pass the Sing-tsz Pagoda, standing seven storeys high on the top of a small barren hill, its upper part much shattered by a stroke of lightning received a few years ago. Several stone bridges, really admirable structures, mark the upper part of this stream. At the head of navigation is Sing-tsz, 星子, "Child of the Stars," the most important town we have seen since leaving Lien-chow. It is the official residence of the Fan-chow, 分州, and the centre of a populous region, from twenty to thirty villages being attached to the market town. Its large, permanent trade is increased by the throngs that come to the market every fifth day. The dialect spoken varies considerably from that of Lien-chow, as does that of Tung-pi, and that of Po-on. The local patois of these four places, Lien-chow, 連州, Tung-pi, 東陂, Po-on, 保安 and Sing-tsz, 星子, have a common ground work, and are alike in general characteristics, but differ greatly in many points, making it easy for those who are familiar with them to detect a man by his peculiar speech. I may say at this point that through all these regions the people have treated us with unvarying friendliness. The first demonstration of hostile feeling on their part has yet to be made.

At Sing-tsz the river divides into two smaller branches, these dividing again into brooks, several of which we can trace to their sources in caves. The first of these primary streams on the west flows out of a remarkable cave at the foot of the dividing range. It is called the "Black Cave" from the color of the rocks. It is apparently very extensive, the stream of water, a never-failing one, making it difficult to explore. The stream was only a few inches deep in the interior of the cave at the time of our visit, a deep pool however obstructing the

entrance; but when the water is plentiful I was told that a small boat is used to take visitors farther into the depths. Passing the mouth of this cave is the road leading into the remoter valleys and thence into the next province. Half a mile to the east, around the shoulder of a projecting hill, is another "water cave" called the "Red Cave," and so named from a perpendicular wall of reddish rock that rises above it. It is much higher up the hill than the other one, being at least two hundred feet from the base, and is in the form of a great spring welling up from an exhaustless reservoir in the heart of the hill, and pouring a constant stream down into the valley. The brooks issuing from these two caves unite a short distance below and join the main stream at Sing-tsz. Following the base of the mountain barrier to the east ten miles further, we come to another of these streams flowing from a cave. A deep pool of bluish-green water spreads in front of the cave and effectually prevents an entrance, but far in the rocky bosom of the hill can be heard the dripping of the water as it forms the little stream that flows forth. The main branch of the river comes from the great waterfall, a fit beginning for the beautiful stream we have followed with such delight, while a fifth, but much smaller branch flows in from the south, the source of which I had not time to search out.

The country immediately around Sing-tsz is chiefly composed of low, barren hills; and presents a rather desolate aspect, but a few miles distant in any direction the higher mountains relieve the monotony. To the north stretches the Shun-t'au-ling, the "Gentle Head Ridge," from the base of which the "black" and "red" caves send forth their perennial streams. It is a massive, but barren range, with scarcely a tree to be seen. To the east is the Fung-t'au-ling, the "Respectful Front Ridge" over which the portage road through a corner of Hunan, to the head waters of the north river, passes. It possesses more variety of form and more verdure than the other. These two ridges form the border between Canton and Hunan provinces. To the south of these is the remarkable ridge mentioned above, the Tai-pin-ling, the "Great Slice Ridge." It is quite distinct from the others, being of a later and very different formation. From Sing-tsz we see only the western border of it, but it extends through the district of Ü-ün, 乳源, toward the north river, a region unexplored as yet, but one, unless I am greatly mistaken, wonderfully rich and varied in natural beauty and floral productions, and in the midst of which will be found the watershed of the Lien-chow stream on the west, and the Yeung-k'ai, 楊溪, stream on the east.

From Sing-tsze we may follow the course of the main branch to the waterfall, a winding way through a fine farming country, and in

distance twelve or fifteen miles, or, a much better plan, we may take the path leading directly to it, the white sheet of its descending water streaming continually before us, marking the goal to be reached. It is a six-miles' walk to the foot of the fall. A turn in the road, however, shuts it out from view for a time just before we reach it, but the roar of the falling water guides us unerringly. When we reach the foot, there is a sense of disappointment. It does not look as it did when seen from a greater distance, nor is its height to be compared with what we had expected; but it is wonderful! It falls full fifty feet over a broad, sloping precipice of black rock in three main streams, one much larger than the others, into a deep circular pool a hundred yards in diameter and very deep. The water is almost ice cold. Thick masses of tangled shrubbery, cover both sides of the vale through which it falls, an evergreen setting for this beautiful white gem. Under the shadow of high rocks on the south we rest on a cushion of leaves with our eyes fixed on the fascinating scene. What exquisite shapes the jets of falling water assume! How bewitching the changes they undergo from the brink to the deep green lake! As if flung by fairy hands, the water comes down like falling snow, or like the finest lace, or strings of pearls, or shining beads, but all the graceful images we can call up fail to express the endless variations and forms of beauty exhibited. Breaking the spell of the fair charmer at last, we arise and begin to ascend a path up the steep side of the southern wall, which has just attracted our attention. Climbing about two hundred feet up the slippery path, we reach an open space for observation, when a spectacle of wondrous beauty and grandeur combined bursts upon us. The sensations of that moment are not easily described, but are still less easily forgotten. The disappointment at sight of the lower fall only redoubles the joy now felt as the great main fall we had watched from the distance and lost, as we drew near, flashes upon us in all its splendor, as it dashes with thundering echoes into the narrow gorge. The lower fall could not be seen from a distance because of intervening hills, and owing to the peculiar shape of the hills through which the water pours, the main fall was invisible from the base, hence the illusion. From this point where the glory of the great fall dazzles our eyes it is still a quarter of a mile to its foot and the question is, how to reach it. Descending with difficulty the steep slope to the bed of the stream which flows from the main to the lower falls, down a most remarkable gorge in one succession of rapids, we start to pick our way toward the fall. The gorge is about twenty yards wide. Its sides are of solid rock-polished granite, and the course of the stream is filled with an astonishing accumulation of boulders, ten, twenty and some



of them thirty feet in diameter, worn smooth as glass by the action of the water. For a short distance all goes well, but soon unlooked-for difficulties arise. We must wade or retreat. We do not long hesitate. With the fall before us, now temporarily hidden by heaps of mound-like boulders, all thought of retreat is banished. Discarding shoes, we creep over the slippery rocks, narrowly escaping many a plunge into deep, cold pools, or foaming rapids; wading at times waist deep through the rushing torrent, with a stout Chinese coolie acting as support, and in several places making a bridge of his back, when other expedients fail. At last the coveted position is reached and we sit on a great rock, under the magnificent cataract, the water falling three hundred feet in one grand plunge, breaking into crystal spray almost from the very top, falling in great folds of feathery whiteness, or like sheets of liquid silver sparkling with the lustre of innumerable diamonds. The sunlight through the scattering spray, casts rainbows upon the rocky side, some near the foot, others higher up, according to the position of the observer. No thought of food or fatigue can draw us away from such absorbing loveliness. It is only when the descending sun warns us that that fearful gorge must be re-traversed before darkness comes on, that we turn our backs upon the fall, and then frequent backward glances hold our willing feet. The question of return is even more difficult than was that of getting hither. It is simply impossible to retrace our steps by the way we came. No amount of caution can secure firm foot-hold for descent in many of the places we have come up. Some other way must be found. The northern wall is tried, but after ascending a few feet the glassy surface of the granite rocks affords not the slightest foot-hold. At last, after much searching a precarious foot-path, used by some fishermen, is found along the southern wall. Ascending some jutting rocks, we reach a narrow ledge in the steep wall, where, closely hugging the rock above we manage to creep along. At one point the path leads underneath a little fall, where, fortunately for us, the stream of water is small, so that we pass with only a mild shower-bath. At another point there is no path at all, only two small pine logs, tied to the roots of a little tree growing out of a crevice in the rock, with a sheer granite wall below for two hundred feet. It is a severe trial to the nerves. After surmounting some lesser difficulties we reach our first point of observation without mishap, and with mingled feelings of pleasure and regret begin to descend. Often in my dreams have I revisited the place, however, and found myself traveling along that perilous path. No more vivid or delightful picture lives in my memory to-day than that ever-falling, never-ceasing, endless volume of crystal pearl-drops

leaping in mad delight down that giddy height into the granite walled gorge below. Not the least wonderful thing about this gorge is the strange commingling of various kinds of rocks. White and red granite lie in great masses side by side, marble, limestone, sandstone and trap are thrown together in delightful confusion, showing the upheaval and admixture of the various strata to have been complete when this great ridge was formed. Above the main fall the water descends in rapids for some distance, so that the whole fall is probably not less than five hundred feet, the climax being reached in that tremendous plunge of three hundred feet. For those who do not feel inclined to try the passage up the gorge just described, there is another way. Half-a-mile to the north from the foot of the lower fall a good path ascends the hill, leading to the top of the upper fall. From a point on this path is gained the most comprehensive view of the falls where, without personal discomfort, they can be seen to admirable advantage. The stream that forms the fall comes from an extensive upland plain, which is filled with a vigorous, but rather turbulent population, and was the home, not many years ago, of organized companies of robbers, who went forth in strong bands to plunder the people of the lower plains, until the whole country-side rose in arms, and defeated them in their own strong-holds. On one occasion, as the people of this plain were celebrating the "dragon-boat" festival, one of the boats was drawn by the swift current into the rapids, where it was soon beyond control, and was swept over the precipice with the awful vortex of the falls, but one of the thirty-six men it contained escaping with his life.

Here, having reached the source of the Lien-chow stream, we debate the question of return. Two routes are open to us. We can retrace our course down the river, taking a rapid review, as the swift current sweeps us along, past all the fine scenes we have examined more leisurely on the upward journey, or, leaving our boat, we can go overland to the head of the North River and thence to Canton. We choose the latter course, and crossing the dividing ridge into Hunan, we come, after two days' journey, to Ping-shek, 平石, an important town and military station in the south-east corner of Hunan. It is sixty miles from Sing-tsz to this point, and the road passes through a very attractive country. For miles in succession the path leads through fine groves of camellia trees, which were covered with innumerable white flowers as we passed. From Ping-shek, 平石, onward the journey is by boat. Ten miles below that city we enter the Canton province again, at the head of the great pass which extends for thirty miles without a break. This pass is justly celebrated for its sublime and striking scenery. The high mountains on either side are covered

to their tops with a heavy growth of timber, the bark huts of the wood-men being the only buildings seen for miles at a time. The river through the pass is one succession of rapids of a startling character, swift and steep, with ugly rocks rising in their course. The shooting of these rapids is most exciting, the light, shell-like boats going down them like the wind, turning deftly aside from the great rock in the midst, the water lashing their sides, while they incline almost to an angle of forty-five degrees, in some of the steeper descents. We make no attempt to describe the wonders of this magnificent pass, which is unsurpassed by any in the province, but invite all to whom the journey is possible to visit it before they leave China, and store their minds with the images of beauty and sublimity, of majesty and power, which the sight of it is sure to impress.

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#### OPIUM AND TRUTH.

By J. DUDGEON, M.D.

THE *Nineteenth Century* has opened its pages to an article on *Opium and Common Sense* from our late minister to China. It seems to have been written to act as a brake to the wheels of the Anti-opium Society, which appears to be moving more rapidly onward than the Government like to note. The Marquis of Hartington's deliverance at Manchester is to be explained on the same principle. Dr. Birdwood (now Sir) a special assistant in the India office, London, writes a letter to the *Times* on the absolute innocuousness of opium, which no one, I feel sure, will endorse. The opposition that will be aroused to the latter effusion, will, I have no doubt, end in adding strength to the anti-opium agitation and create still greater alarm in the enemy's camp; and Sir Rutherford Alcock's article will not be much against the truth, but rather for it, in the end, especially when taken in connection with his outspoken utterances against opium, when he was minister. Since then, and since this article was written, Sir Rutherford has lectured on the subject at the Society of Arts, and a good deal of controversy has, in consequence, been stirred up. Error and wrong, not truth, will suffer from agitating this dirty pool. Foreigners in China, living in foreign concessions apart by themselves, including our ministers, consuls and merchants see but comparatively little of Chinese private life and of the results of opium-smoking. The latter have their trade interests at stake, and self-interest is a wonderful blind to the evils of opium; the former, being government officials, are not expected to espouse the anti-opium cause and so tie the hands of the Executive. Each, however, in his own way can contribute his quota to the elucidation of the general subject, for the question is many-sided. But it is, after all, medical men, missionaries and travellers who are most competent to pronounce decidedly regarding many important points in-

volved in the discussion of such a subject, either as the result of their own observations, or as the expression—from long intimacy with them and a thorough acquaintance with their language, manners, customs and modes of thought—of the Chinese view, notwithstanding the charge to the contrary of their statements being “loose.” Our ministers have, it might be supposed, unusually good opportunities of reaching and fathoming the Chinese mind on this subject in their diplomatic intercourse at the Chinese Foreign Office with the ministers, many of whom form the Emperor’s Cabinet. But it is almost proverbial that the Chinese statesmen, so eminently astute and shrewd, conceal their views behind diplomatic reserve, and on the opium question in particular before British representatives, it is hardly to be expected that they would give a free and straightforward expression of their opinions. Only once, really, and that to Sir Rutherford himself, who by his outspokenness about opium and missionaries drew from Prince Kung his celebrated remark, that if you take away your opium and missionaries there need be no further causes of trouble, and the still more celebrated despatch of 1869, did the Yamên venture to sincerely unbosom themselves about opium. To the ministers of other powers, especially of the United States and Germany, they have been known several times to have thrown off all reserve and to have taken them into their confidence.

Sir Rutherford refers approvingly to the Customs’ Yellow Book on “Opium” as affording valuable and reliable recent information, which however we have elsewhere shewn to be altogether unreliable in the matter of the estimated number of smokers; and although there, the native production in *all China* is put down as not exceeding the foreign import, yet Sir Rutherford tells us that the production of Chinese opium in the province of Szechuen, appeared by all accounts to be greater than the whole amount of the Indian crop; thus shewing no desire to avail himself of these reliable statistics! Here no notice is taken of Yünnan, Shansi, Mongolia and Manchuria, the production in which together, certainly exceeds in any calculation that of Szechuen. The late minister gives us a review, necessarily brief and meagre, within the compass of a short magazine article, of the past history of the opium trade. There is nothing new in it. The facts furnished are all to be found in the “Middle Kingdom” and the Blue Books. There are great gaps here and there, the filling up of which would not have been favourable to the argument in hand. The writer thinks it desirable that the facts on both sides should be placed before the public at the present time in order to a right understanding of the points at issue. How lamentably he fails to place the Chinese side of the question must be apparent to the merest tyro in the history of our relations during the first half of the present century. We do not complain so much of the non-presentation of the Chinese side from the Chinese point of view, but from our point of view as attested by our own Blue Books. If it be possible to have the play of Hamlet without Hamlet himself, then Sir Rutherford has succeeded in his review of the opium trade with China. The great event, the first or opium war, is passed off with half a sentence, merely observing that “the war which followed,



and terminated in the Treaty of Nanking in 1842," with an allusion to an old despatch of his own about opium being the immediate cause of the war in 1839, the edge of the statement being sought to be taken off by the remark "that had there been no opium, the same causes would have led to the same results." But suppose there had been no such causes? What then? Sir G. Staunton, strange to say, himself an advocate of the war, declared in the debate on the opium question, Ap., 1843, "If there had been no opium there had been no war;" and Sir H. Pottinger in his letter to Tau Kwang, the Emperor in 1843, admitted "that the trade in opium was the immediate cause of the war." The other difficulties arising out of pretensions could have been easily overcome had there not been this opium root of bitterness—this thorn working perpetually in the side of China, and if the trade had been carried on according to international law. But the Chinese laws were set at defiance by this contraband trade, and the seeds were sown of those misunderstandings and animosities which ripened into outrages and wars. As an instance of "spreading relevant information" and making people "acquainted with the facts" take the statement that during the twenty-seven years from 1793 to 1820 no noticeable event had occurred to molest the trade or the opium vessel stationed at Whampoo." Now what are some of the events we find within the years just mentioned. We do not go back to 1782, when the importation of opium was forbidden on very severe penalties; when the opium on seizure was burnt, the vessel confiscated and the Chinese in whose possession it was found for sale, punished with death. We have the celebrated edict of 1796, in the first year of Kia King, generally supposed, but incorrectly, to be the first edict against opium. In 1799, the Governor of Canton presented a memorial, praying that prohibitions might be enacted against opium and that offenders might be made amenable to the laws. In 1800, so active were the Chinese in their denouncements against opium, that the E.I.C.'s supercargoes at Canton, strongly recommended the Court of Directors to take measures for preventing all shipment of opium either from Bengal or England. In 1809, the Hong merchants were required to give bonds of security that all ships wishing to discharge their cargo at Whampoo had no opium on board, and ordering the expulsion of the vessel in case of refusal. In 1812 and 1815, we have records of memorials praying for further measures of repression, and of the Imperial commands rigorously to enforce the laws against them. In 1819, an attempt was made to search vessels, supposed to have the drug on board. And just on the threshold of the period limited by Sir Rutherford and down to the great event in 1839, a series of events occurred which, had there been the observance of the European code of honour, and the royal law of Christianity with its special provision for the weak, must have rendered the opium war impossible, stopped the opium traffic, and saved two great countries so much odium and misery. Need we refer to the seizure of the cargoes of one American and three English vessels at Canton, for introducing opium in violation of the laws and the confiscation of half the cargoes. The forfeiture however was afterwards remitted, the Viceroy finding that the merchants concerned were greatly

afflicted, but they were forbidden to sell their cargoes, to carry away any tea or rhubarb and the Hong merchants were ordered to make a memorandum of these ships and their merchants and forever to prohibit their coming to Canton to trade. One of the supercargoes of the company wrote regarding the intentions of the Governor of Canton, as "more determined than they have ever formerly been, and that the measures so frequently threatened by the Chinese Government for checking the opium trade at Canton had been recently renewed. These measures have since been persisted in by the Viceroy of Canton, with such a degree of pertinacity, as to occasion the most serious interruption to this important branch of trade of China." In consequence no doubt of these remonstrances and efforts of the Chinese Government, "we entered into a solemn engagement in 1822-23 to suppress the traffic in opium," but broke the promise at once and ever afterwards. The increased irregularities of British traders in China led to a renewal of the Imperial edicts against opium with an earnestness which had never been recognised in them before. And much more to the same effect might be adduced. The history of our opium trade has yet to be written, and it is a page of history which may will make us blush. The above facts indicate part of the action at Canton during the period specified. Elsewhere the same hostility was shewn by the Government to the opium. The entrance of Turkish opium through the overland routes of commerce in the north was likewise prohibited; and at Peking the laws against opium smoking were still more severe. Opium was sold clandestinely at Tls. 18 per ounce and was smoked by the wealthy classes surreptitiously. During two years before the great war, the officials had detectives stationed on the roofs of houses in Peking so as to catch the smell of the fumes of the pipe. Houses were closely papered up to prevent the opium fumes from gaining egress. Numerous imprisonments and executions were the result. Eunuchs in the palace were beheaded, and Sir Rutherford testifies to the fact that the Emperor killed one of his sons for addiction to the narcotic. And even to this day, legalization has not wholly removed the former opposition to the drug. It is not allowed to be smoked in shops in Peking; raids are every now and again being made upon them, and the sellers, smokers and all found on the premises hailed to prison, their goods confiscated, and they themselves imprisoned. So late as three years ago, a rigorous edict was issued against the native growth in Shansi, and I have evidence that *for the time* it was conscientiously carried out. There is therefore very little comfort to be derived to the consciences of the traders in opium from the legalization. It has weakened the hands of the government, but legally and morally to the Chinese, it is still the old contraband trade forced upon them by the hated foreigner. The laws against it still stand on the statute book, in their latest editions. All that legalization did was to prevent seizure of the opium at the open ports and to allow it to enter these ports at a trifling duty. At Canton before the time of the war, the smokers one and all had to deliver up their pipes, lamps and opium, and for a time opium smoking was put an end to, entailing much suffering, but no deaths from deprivation of the pipe. Sir Rutherford's statement

is altogether too brief and one-sided and calculated to mislead the reader at home unacquainted with the early history of the trade. I was astonished to learn that the "Fast Crabs" and "Scrambling Dragons," boats employed in the smuggling trade, carried the Viceroy's flag. I have not been able to verify this statement, even from our own Blue Books. In several places we are told in them, in Chinese memorials, that these boats were well-armed with guns and other weapons and were manned with scores of desperadoes who plied their oars as they had been wings to fly with; that the Custom house and military posts which they passed were largely bribed and that if they encountered any of the armed cruisers, they were so audacious as to resist, and slaughter and carnage ensued. Abundance of evidence, and that from the opium merchants themselves, might be adduced as to the severities of the Chinese Government preceding the arrival of Commissioner Lin. Capt. Elliot wrote of the "frequent conflict of firearms" that were taking place. Instead of twenty-seven years, therefore, if the writer had said fifteen months, the vessel lay without hindrance and molestation, history would have borne out the statement. Be it remembered also that when the opposition grew, the receiving ships were careful to observe the limits of the port and invariably anchored outside, as it were in the "outer seas," thus just beyond the Chinese jurisdiction.

It is said, prior to 1839, the Chinese might have put down the trade if they had cared to do so. Here it is enough to say—that the evil was confined chiefly to Canton in the early days—that it was not known in the North where the capital is situated—that inability to cope with the foreigners led to bribery on the part of the underlings of the yamêns (an army of poor, unpaid hangers-on, who live and enrich themselves in this unscrupulous way and who frustrate the good intentions of all reforms aimed at the rectification of abuses), but chiefly because all nations were supposed to be tributary to China and it was supposed that foreigners were kept alive by the favour of the trade, the tea and rhubarb, especially the latter, being thought indispensable to our existence and flesh-eating propensities. The Chinese did not wish to stop the legitimate trade, but they more than once stopped the whole trade on account of the opium smuggling; and to such an extent was their aversion to the contraband trade carried, that the E.I.C. was obliged to separate legitimate general commerce from the illegal opium trade and the commander of every vessel on arrival at Canton received a formal notice that the laws of China forbade the importation of opium, and that any attempt to smuggle it, would render him liable to severe penalties and the cargo of his vessel to seizure." The Emperor Tau Kwang said "yet these foreigners feel no gratitude nor wish to render a recompense, but smuggle opium which poisons the Empire....they are therefore called upon to rouse themselves to zealous reflection, to bitter repentance and reformation and alter their inhuman, unreasonable conduct." But in spite of this matters did not improve. The lucrative smuggling trade was carried on in spite of all remonstrances. The laws of their own country were disregarded, it was hardly to be expected that much regard would be paid to that of China. Capt.



Elliot was appealed to, but he replied that his authority only extended over the lawful trade and that his Government was not acquainted with any other, a miserable equivocation, as Mr. Gladstone justly stigmatized it, and thus the Chinese were convinced that if the opium trade was to be cut off *root and branch*, it must be by their own efforts. And the moment that the Chinese in 1839 proceeded to those measures from which Capt. Elliot in a former proclamation had warned his countrymen he could not and would not defend them, he ordered the British vessels in the Canton river to prepare to defend British property, in another word opium, that being the only property menaced by the Chinese authorities. The very next day, in proof of good faith, Lin, in the most natural manner, demanded the delivery of all the opium. The Chinese object was simply to get possession of the opium, but the superintendent, hearing that his countrymen were detained until the confiscated property should be surrendered, rushed to Canton and committed himself and his Government to their quarrel with the authorities, and, as Mr. Gladstone said, Capt. Elliot "had completely identified himself with the contraband traffic in opium." Before this our superintendent had actually aided the Chinese, by a system of river police to put down smugglers, and only desisted from it when told from home that it was an insult to the Chinese Government! In 1837 when the general trade was stopped, in consequence of the opium merchants, Capt. Elliot warned off the opium ships—ordered them not to return and told the merchants that H.M.'s Government would in no way interfere, if the Chinese Government thought fit to seize and confiscate the craft engaged in the trade. And indeed Capt. Elliot believed that this single move had once and forever suppressed the trade. And yet it was not these things that emboldened Lin to take the severe measures he did, but his own instructions and the solemn decision of the Imperial Government. It is unnecessary to recapitulate the tragic story of the war; the destruction of the 20,000 chests of opium delivered up; the humiliating defeat of the Chinese; the payment of twenty-one millions dollars, of which strange to say six millions were as indemnity for the opium destroyed; and the cession to us of an island—Hongkong—at the mouth of the Canton river, which became "a legalized opium shop."

But not only had the Chinese, it is said, the question in their own hands before the war, but Sir R. holds that after the war and up to the time of the legalization, they could have done the same; and any time since then they had the power, after the opium left the port, of putting whatever prohibitive tax they chose. The writer fails to state the difficulties of the Chinese side of the question—their ignorance of foreign countries, etc. The war—their first encounter with a Western power—left its salutary lesson on their minds. It, too, disorganized the country and its finances and lowered the Emperor's prestige and stimulated the official corruption of which we hear so much. After paralysing the nation, we complain of the ineffectiveness of the administration!

No one denies that the Portuguese and the Dutch were the first traders to bring the opium to the shores of China, but they brought it



in such small quantities not exceeding 200 chests in any year as to lead us to believe, in the known absence of the native cultivation and the general vice of opium smoking, that it was for the most part of legitimate medical use. Sir Rutherford himself tell us that in 1781, the trade was so insignificant that 1,600 chests could not be sold, and he rightly argues "that if the Chinese had any acquaintance with opium otherwise than as a medicine, they did not derive their supplies from abroad." Finding himself in a difficulty here, that the British had actually created a vice, or at least had pandered to a vice just then springing up and had stimulated it from that time onwards by every effort in their power, he therefore quotes Dr. Williams as supposing the poppy to be indigenous from the description given of it in the Chinese *Herbal*, and therefore thinks he is clearly entitled to infer that it was well known at this period and *in common use otherwise than as a medicine*. Dr. Williams, a learned sinologue and a resident of forty years in China, at the same time doubts whether the Chinese had long known opium, *even as a medicine*. Now it can be shown incontestably that the poppy is not indigenous to China, that it was not well known two centuries ago, and that it was not in common use otherwise than as a medicine up almost to the end of last century. Then follows the stock quotation from the Hankow Customs' Report of 1868 about opium being a *common product* of a prefecture in Yunnan in 1736. My friend Dr. Bretschneider, a well-known botanist, who has, at my request, examined this point, finds that the *papaver rhoeas*—the corn poppy—is placed among the cultivated garden flowers; and that under a class called "*curious productions*" and bracketed with four other substances, not one of which is indigenous to China, and all of which must have come from India, in the prefecture of Yungechang-fu, he finds *ha-fu-yung*, and added in small characters, as if to explain to the reader—*this is opium*. Nothing is said in the description of Yunnan about the cultivation of opium. Sir Rutherford then goes on to tell us what the Chinese have been doing since the end of last century, in the production of native opium. He assumes the Imperial Edicts and proclamations of local authorities as indisputable evidence of the poppy culture in China. He tells us that it is commonly assumed that all these edicts were solely directed against the importation of foreign opium and all who consumed it. But many of them are directed against the Emperor's own subjects for growing the poppy against his reiterated commands. And then without however proving this point he goes on to quote Mr. Watters' evidence in support of the general prevalence of opium cultivation by the Chinese. In 1865 this consular officer was led to the conclusion that opium smoking had existed for centuries. Not a particle of proof is vouchsafed for the sweeping statement. The only sort of evidence the writer adduces is Mr. Watters' statement that Indian opium in 1865 does not pass higher up the Yangtze than Hankow and is not imported by any channel into the Western provinces. What is consumed in the West is locally produced: Indian opium is only consumed, as a rule, in the provinces, in which the Treaty ports are situated. And yet in the Delegates' Report it is said that prepared opium to the extent of

from 70 to 80,000 taels' worth is annually smuggled as a luxury into Chungk'ing by Cantonese. Cooper, the traveller, too misunderstood completely how the Nepaulese failed to dispose of the Indian drug in Szechuen at a cheaper rate than the native. I have discussed this point in my article on the *History of Opium-smoking in China*. As a statement of the present condition of the trade, no one will deny the general correctness of Mr. Watters' facts, but it does not hold good in a past review of the case. All the evidence we have collected from Chinese books, travellers, missionaries, both Protestant and Roman Catholic, Chinese residents of the provinces and the only two British officials who have as yet resided in Szechuen, is to the effect that the growth of the poppy there is not yet forty years old. The evidence on the other side is supplied by Watters, T. T. Cooper and Winchester. Cooper however tells us that the R.C. missionaries in the West told him that when they came as young men to the province, the poppy was not cultivated. And yet notwithstanding this overwhelming evidence, he believes it was grown for at least two centuries! The Delegates' too give the story of its recent introduction from Canton, and of the Indian drug which supplied the West, before the native drug was begun to be grown. The *Times'* Shanghai correspondent lately quoted Mr. Watters, and the evidence was triumphantly paraded in Parliament by Lord Hartington, that not only had opium-smoking (and by inference the cultivation of the poppy) been known and practised for centuries in Szechuen, but that among the family *sacra* burned to the dead or placed in the coffin after death, was a complete set of opium-smoking apparatus. Now this is too much for one's gravity. The origin of the native growth and the practice of smoking being so recent, any such practice as is here referred to must, also, of necessity, be recent. And so we find it. And it is not at all remarkable, but consistent with Chinese ideas. What a man has been accustomed to in this life, he must needs also require in the other world. What if the insatiable craving should attack the spirit and there be nothing to gratify it? He is supplied with gold, silver, precious stones, tea, a new suit of clothes, his official button, why should he not have his opium pipe, if he has been a confirmed smoker? This practice has come into vogue in other parts of China within the past few years. I have heard of it in Shantung and Canton and I believe it must exist elsewhere.

Sir Rutherford makes much of his statement that the West does not consume any Indian opium and that the people there form a large proportion of the Chinese opium-smokers, and that they are to this day practically unacquainted with foreign opium. Having pointed out the error of such statements, it is only necessary in addition to say that the rapid growth of the poppy is the direct result of our trade. Our traffic has been the cause of the development of the native growth, and thus it comes now that the native growth is pleaded as a justification of our traffic. The *Times* lately, in speaking of the Burman opium evils introduced by us, honestly takes blame to ourselves for it, but said China growing her own poppy was on a different footing. The time was forty years ago when the conditions in China were precisely

the same as Burmah at the present day. Sir Rutherford adopts the same line of argument: "The Chinese alone were and are responsible for all the Western and Southern provinces, exceeding to all appearance, in area of cultivation and amount of produce, the land so employed in India and all the foreign opium imported."

The charge is brought against Li Hung-chang and his brother Li Han-chang of openly encouraging and profiting by the native culture of opium. It has never been denied that the brothers Li were inclined to promote or at least wink at the native cultivation of the poppy, for the well understood reason as stated to me at the time, now many years ago, by one of the leading foreign officials in China, to whom the Viceroy had said it—that being unable to prevent the Indian import and wipe out the evil inflicted upon China, he had thought of the plan of ousting the foreign article, without rupturing foreign relations, and that when the Indian was driven from the market, the native would be prohibited. A similar course was shadowed forth in Prince Kung's celebrated despatch to Sir Rutherford, which Sir R. has himself referred to in his evidence before the E.I. Finance Committee, No. 5696. And there is no one who will deny but that this course may yet succeed and one that the Chinese are keeping steadily before their eyes, should every other plan fail, and instead of the fact of the extensive native cultivation being used as an argument why we should not desist from the trade, and as proof of the insincerity of Chinese protestations and the futility of Imperial edicts, we think the native growth tells very strongly in the other and opposite direction. The native growth has already affected the foreign drug at several ports. If the Dutch in view of an invasion by a foreign power, whom they were unable to wear or drive out, were to flood their country, and, after the departure of the enemy, to set their windmills to work to pump out the water, what should we say of their patriotism, sincerity and power? What motive lead the Russians to burn Moscow? In China why are houses pulled down to prevent a conflagration spreading?

Sir Rutherford expresses himself very strongly when he says that "neither before Lin's high handed proceedings at Canton in 1839, the one solitary instance of decided action before or since that period, nor subsequent to the Treaty of Nanking, has any Chinese authority attempted to give effect to the successive edicts prohibiting the import of opium by foreigners and the culture of the poppy by the natives on Chinese soil." I think we have said enough to prove both points, and the native growth at least subsequent to 1839. Our Blue Books are full of Edicts and so are the *Peking Gazettes*; Consular and Customs' reports continually refer to them, and they have not been dead letters, as is evidenced by the marked increase of the demand for the foreign drug after every edict; the executions, transportations, confiscations and punishments of offenders; the plucking up by the roots of the poppy in Shansi, Szechuen and elsewhere times and again, and some so late as three years ago. Opium-smoking servants of foreigners in Peking, have within the last few years, within my own knowledge, been seized at these smoking-rooms and imprisoned, the keepers of the shops fined, their goods confiscated and they themselves banished. One of the



seven charges brought against the late Governor-General of Nanking last year, and which caused his dismissal was opium-smoking. That nothing has been done with the Indian drug since 1839, I candidly confess, beyond hurling edicts against the vice, but this is easily explained. China was then taught a severe lesson for meddling with the contraband trade of British merchants, although Lord Palmerston told Capt. Elliot that "H.M.'s Government could not interfere for the purpose of enabling British subjects to violate the laws of the country to which they trade." And she has not dared to touch it since. What is it that has paralysed the Government and stimulated the native growth, but the legalization of the Indian drug. The great bulk of the native growth dates from this period. And so long as China is obliged to admit the foreign opium, can she with any face before her own subjects, carry out her edicts? The people say "Our Emperor draws a revenue from the foreign drug, he cannot stop it, why should we be debarred from growing it too and reaping some of the high profits? Must all our silver go to the foreigners?"

One of the very strangest sentences in the article under review is that in which it is said that the "Chinese have no justification for charging the British or Indian Government with having imposed upon them by force and against their will, a pernicious drug and an injurious trade. They have been consenting parties and participators in the trade and in its profits from the first day to the last." Is the Chefoo convention yet ratified? Why was the Alcock convention not signed? Why are the Chinese not allowed to put what amount of duty they please upon opium at the Treaty ports and to have the whole of their duties collected at the port of import by their own foreign Customs' service? The answer to these three simple questions, not to refer to any other, will provide the answer to Sir Rutherford's first charge of the non-employment of force. The second indictment, that they have been consenting parties and participators in the trade and its profits from first to last, belies all the history of our relations for the past hundred years, and is a most sweeping and unguarded statement. It leaves out of sight the wars, the bloodshed, the indemnities, the humiliations and so on. What Sir Rutherford has in his mind's eye, is probably the complicity of some of the Chinese officials at Canton in the contraband transactions, which was notorious and afforded the commonest excuse of the advocates of the trade. The sincerity of the supreme Government of China and of the great bulk of the people in their disapproval of the opium traffic has never been questioned. The best reply to a charge of this sort is that of Sir Wilfrid Lawson, "as if it would justify a burglar who had broken into one's house, to say he was in league with the footman." The local authorities found themselves unable to dislodge the intruders, even when inclined to do so; the opium smuggling vessels were anchored at the outside limit of the ports and were heavily armed, and thus the officials easily fell into the habit of winking at the trade for a pecuniary consideration.

Sir Rutherford never loses an opportunity of giving us the well-worn argument that every nation yet discovered possesses some stimulant and narcotic; that the Chinese take to opium as European nations take



to one form or other of alcohol, forgetting that the opium has not *supplanted* any stimulant in China but added to those that were already in existence, and that the opium consumer ought not to be compared with the moderate drinker. This argument has been again and again presented by the advocates of the opium trade and by the public prints, and it is astonishing with what effrontery. It is one of the flimsiest of arguments and carries weight solely on account of the ignorance of the home public in the matter of opium, or of our own demoralising drinking habits to which opium is so often compared, and the inference follows that as we cannot put down our own vicious indulgences, it is vain to think of attacking an evil thousands of miles distant. The ordinary reader at home fails to see the fallacies lurking in such a statement. We have already pointed out two, viz., that the use of opium is not a substitute for drink or any other stimulant, but is superadded to the wine, beer, spirits and tea already in existence. The Chinese drink huge quantities of tea, which is of a far more stimulating character than that exported. The use of tobacco has, during the last 300 years, become almost universal, and some varieties of it are said to be mixed with arsenic, poppy leaves, saturated with opium juice, etc. Samshoo, a coarse spirit, containing much fusel oil, is largely drunk all over the empire by the middle and lower classes and yet drunkenness is almost unknown. The Chinese are perhaps the soberest nation on the globe. Wine, or more properly a fermented beer—a beverage resembling our sherry—is extensively drunk among the higher classes. A double tyranny is thus established as between opium and drink, not to mention the other stimulants. The second fallacy is like unto the first, viz., that the opium consumer and the moderate drinker stand on the same platform. Opium, by the vast majority who use it, is simply and confessedly an indulgence and one which passes quickly from the place of servant to that of master. Once the habit is formed, the opium-smoker may be said to have passed out of the ranks of the moderate class into that of the drunkard, with which he ought more fairly to be compared. What would be said of a man at home to whom his morning and evening glass was indispensable; who could not do without it; who carried the indulgence to excess in the course of a comparatively brief period and whom it seriously affected morally, physically and financially? Another fallacy in such a comparison lies in supposing that drink and opium stand in the same category in relation to the state and the individual. In England the moderate use of stimulants is approved and partaken of by the great body of the people; in China there is but one opinion among all classes, the smokers themselves included, as to the deleterious nature of the habit. As Sir Rutherford himself says, "every smoker looks upon himself as morally criminal." Prof. Legge says, "I have heard foreigners try to defend or palliate the habit, but I never heard a Chinese do so." This is the experience of every one who has mixed much with the people. This is its relation to the individual. Its relation to the State is also different from drink at home. Severe punishments for cultivating, selling and smoking the drug stand to this day on the statute book of China, and

I myself have had frequent opportunities of seeing them carried out. Drink occupies no such place in the West. Drink is manufactured, sold, drunk and the government realises from it a handsome yearly income. Opium is imported from abroad (here we do not notice the native growth which has arisen out of it), sold and consumed, and a foreign State derives such a sum from it yearly, that the financial stability of that State is dependent upon this source of revenue. The Christian Government is content to go on drawing its enormous annual revenue from the vice and misery of its own people; the heathen Government refuses to do this; the former cannot pass a permissive or prohibitive bill by reason of internal opposition; the latter cannot do the same by virtue of the application of external force. In the one case drink must stand or fall by the will of the majority of the nation; in the other it is forced upon her by a foreign power; and according to Sir Rutherford "could only be excluded on the same principle as that on which Prince Gortchakoff declared that Russia would not submit to the continued neutralization of the Black Sea; that is, they must be prepared to fight for it." China is not her own mistress to prohibit or raise its taxation. In view of such points as these, is it fair to go on using such arguments. It is distressing to see the leading English journal lend itself to such reasoning, and hitherto it has refused to admit anything on the other side. If an M.D. and a newly created knight choses to write the most preposterous things regarding the innocuousness of opium, the columns of this daily paper are freely thrown open to him. But even supposing opium-smoking were no worse than gin-drinking, is the perpetration of one offence to be the palliation for another. Are we come to such a pass that we require to measure crime by crime?

Another fallacious argument employed by Sir Rutherford and other writers is, that if we do not supply the Chinese with opium other nations will, and better have our good opium than their bad. The latter is a favourite way of putting it by Sir George Campbell; that is, injury will be committed, and if not done by us, others will or may probably perpetrate the crime and receive its hireling reward. And this is the justification of professing Christians towards the end of the nineteenth century. Infinitely better to abjure the name of Christianity and call ourselves heathen. Heathen morality teaches them *not* to do to others what they would *not* have others do to them. Sir Rutherford instances Turkey, Persia, Egypt, Mozambique, Malwa, and many other foreign sources. China may safely be left to deal with the non-treaty opium producing countries. She is now arranging all her new treaties as they are made or fall to be revised, so that these countries shall not be at liberty to engage in the opium trade. Not only is the native production stimulated by the Indian growth, but so also is the growth in these other countries and its import into China. Once opium ceases to reach China under the British flag, philanthropists and pro-opium advocates may rest assured that all trade in opium with these small countries will soon cease. China I believe will be prepared to give substantial pledges and commercial advantages as a *quid pro quo* for the entire cessation of the opium

curse. Some such plan of mutual repression extending over a few years with mutual guarantees, with suitable penalties annexed, would no doubt be acceptable to the Chinese and would be accepted as a proof of our sincerity.

It used to be very common to hear it said that if our government stopped the growth in Bengal, it would still be carried on in the native states. And this argument is reiterated. It was instanced in the late lecture at the Society of Arts. When reasons are wanted to satisfy our consciences in any questionable procedure in which we are interested, we do not require to seek far for arguments to support such a cause. As Sir Rutherford quotes so good an authority as the late Rev. Dr. Medhurst in regard to the exaggeration of the mortality from the vice, it may be as well to hear him also on the growth in the native states of India from the same able paper, prepared at the instance of Sir John Bowring in 1855. In substance he tells us that the E.I.C. contracted burdensome treaties with the Rajpoot States to introduce and extend the poppy cultivation. The greatly extended cultivation of the opium in Malwa was the result of the direct interference of the company; and we derived benefit from this extension and on the annexation of Scinde in 1845, we raised the rate from 125 rupees to 200, then to 300 and in 1846, to 400 per chest. This use to which the acquisition of Scinde was applied is rarely adverted to. It prevented the Malwa from finding its way to the two Portuguese ports of Damaun and Diu. On every chest, the company make as much out of Malwa as out of Bengal. It is preposterous to say that we have nothing to do with Malwa. The power that can levy so many rupees per chest can increase that rate or prohibit it altogether. We are therefore responsible for the introduction of both into the Chinese market.

Sir Rutherford seems to doubt the power of one or even of both Governments united to put an end to the trade and prevent the culture of the poppy in their respective dominions. He denies to the Chinese Government both the power and the will to stop it. He throws grave doubts upon their sincerity, but in his evidence before the E.I. Finance Committee, he stated his belief that the Chinese were perfectly sincere in their desire to put an end to the consumption of opium. Now he admits merely hearty sincerity in condemnation of the habit as prolific of evil. I do not think the British Government or public is prepared to believe that they cannot put down the cultivation of opium in India, and I know that the power of the Chinese Government in its own territories is much greater than British power in India. With the Emperor nothing is impossible. Let the heads of one or two Governors or Cabinet ministers fall and opium cultivation ceases. When the time comes for the Emperor of China to issue an edict to stop the growth, all China will know that he is in earnest and that he means what he says. The system of Government in China is such that there is a power connecting the chief authority with the meanest subject, both legally, morally, and above all administratively, that edicts can, if desired, be carried out most thoroughly.

I think the language used as "to perfect freedom and open encouragement of the poppy culture all over Western China," without



any limit as to time and to the frequent and so far successful edicts hurled against it, is strong language and calculated to mislead. "Other witnesses attest in like manner that there is no obstacle whatever to the cultivation of opium throughout the length and breadth of the land." This is unjustifiably strong language and is not borne out by the facts of the case.

Again we are told "the Chinese knew nothing of international law and treated every foreigner with profound contempt." We knew this law and a higher law too, but we acted up to neither and treated the Chinese as semi-barbarians towards whom it was not necessary to observe the ordinary rules of justice and law. It looks ridiculous to speak of the Chinese ignorance of international law when we ourselves in our contraband trade set all laws of God and man—of China and our own country—at defiance, for the sake of the filthy lucre which accrued to us. I know one foreigner in the early part of his career in China, who was inclined to resent the opprobrious epithet so frequently flung at foreigners by the Chinese, but who after becoming acquainted with our opium relations and the wars flowing therefrom, resolved no longer to resent the language of disrespect but to admit, that from their standpoint, if not our own, we were entitled to the designation—*foreign devils*.

Sir Rutherford believes "opium exercises some salutary influence and is not simply noxious and destructive." Its beneficial effects are very short-lived and are only experienced during the first few months or years while the habit is in the act of forming. After its formation opium is only evil and that continually, in every respect. The writer thinks it "is only destructive to those who take it to excess and these are not the *many* but the *few*, formerly but a small percentage on the whole." There is I admit a movable 20 per cent., which cannot be said to derive very much evil beyond squandering time and money and showing a bad example; but this percentage is never stationary; it is on the one hand being continually recruited by young smokers and on the other hand, its members are perpetually dropping into the class of confirmed sots. The time taken to pass through this territory of comparative innocuousness—*i.e.* palpable to the public eye, for secretly it wastes some of the powers of nature long before that—is undefined and depends on a large number of circumstances; it may range from a few months to one or two years and in a few cases to ten and sometimes twenty years. But the result is inevitably the same, physical, moral and financial ruin. As a cause of crime opium is we admit *publicly* less dangerous than intoxicating liquors. But there is nevertheless a vast amount of crime perpetrated to obtain opium, more than most foreigners have any conception of. I have been struck too, with the number of suicides in China from opium poisoning. Formerly it was not such an easy thing to take away life; now deaths by opium poisoning are lamentably frequent all over the Empire.

Sir Rutherford makes another assertion which he would find hard to substantiate, *viz.*, that the use of opium has been general amongst Asiatic nations as a stimulant and narcotic *from a time unknown* and in one form or another as beer, wine, spirits by Europeans." Its use



in China, first as a medicine and then as a luxury, are well-known. The first Chinese author who mentions opium takes us back to the end of the 15th century and its use as a luxury began with the present century. There was a little smoked in the South during the previous century as far back at 1730 if not earlier. The earliest mention of it as a drug of India is by Babasa in 1511; and according to the late Dr. Wilson of Bombay, an acknowledged Indian authority, whose evidence stands side by side with Sir Rutherford's, in the E.I. Finance Committee says—No. 7350:—"Do you know when the poppy or the use of opium was introduced into any part of India? I should say speaking generally, within a century. Perhaps the Mahommedan Princes of Delhi knew of it and used it; no doubt the doctors knew of it, but it never came into common use to any great extent till within the last 100 years." The above evidence is sufficient to refute the statement therefore that it was a common stimulant and narcotic from time immemorial.

Sir Rutherford tells us that the legalisation of the opium still left the Chinese—the moment the drug passed into the interior—free to tax it as they chose. The treaty of Tientsin did not touch this unrestricted power of taxation. By removing it from the list of prohibited articles, it took away the right of the Chinese to seize and confiscate both ships and goods engaged in the traffic. If it were simply to secure us against seizure and confiscation, why limit the import duty to Tls. 30, and why object now to the increase? Why object to the Chinese wishing to collect their lekin tax, within the port, at the same time as the import duty? In other words why is the Chefoo convention not ratified? It is but natural and right that the Chinese should wish to collect all their customs duties at the port of import. The area of distribution is too large and a class of foreigners are ever anxious to assist the Chinese to evade the lekin. It will be found that the reason for the non-ratification of the Chefoo convention, is fear that the Indian revenue might be seriously affected, and here the little word *force* crops up again uncomfortably.

Sir Rutherford does not believe that one ounce the less would be smoked by the stoppage of the Indian. The chief authorities tell us, that if the Indian were stopped, China must stop hers. She will have "no face," as the Chinese express it, were she not to do so. At present we have no face in the matter of opium. "If our friends should do so much for us"—said one official to me, "think you, we shall do nothing for ourselves. We should be obliged to act—face is all important." If we stop the Indian, China will certainly stop hers. This is the unreserved expression of opinion and it is always the same, from many of the leading Chinese minds at Peking. They say the Emperor will never touch the opium question again at the risk of a war with England. The Emperor tried it before and was defeated, and demoralization and disorganisation was the result. China believes that England is not sincere in her attachment, and hence the greater confidence always reposed in the United States and Germany. They hear a good deal of a desire on the part of some to stop the Indian growth, the Chinese believe it is intended merely to deceive and so induce the

Empire to stop the Chinese growth and thus add to the foreign gains. They have not the slightest faith in our good promises or good feelings towards them. How can they, from a review of our past relations with them? If she could bring herself to believe that this is not a blind, China would no doubt be willing to enter into arrangements so as to give us some guarantee of her good faith, and no doubt also we should have greatly extended commercial privileges, and what India lost Great Britain would gain. If we should stop ours, we need not be scared with Turkey, Persia and Egypt. These countries have no treaties and although they import the drug at present—I presume under our flag—they will then receive but scant consideration. By mutual evidences of sincerity and a mutual and gradual withdrawal from the cultivation an untold boon would be conferred on millions of the race and the cause of civilization.

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*P.S.*—The *Times*, as the leading journal in Great Britain, has miserably failed at the present time to grasp and represent the opium question in its true light. In this matter, as in others, it has been quite at sea and instead of leading public opinion it has had to follow at an immense distance. Its standard of morality and Christian principle are very low for an influential English journal. As its name implies it sails with the *times* and sooner or later it will require to tack to catch the rising breeze. To talk so ignorantly and superficially of opium being to China what beer spirits tobacco, tea and coffee are to us is, as a Consul said in relation to opium “perilously like nonsense.” It understands *forcing* opium only in the sense of holding a man’s nose and pouring the substance down his throat. It never dreams of allowing the Chinese to do what they like in the way of taxing it the moment it reaches her shores as any sovereign power ought to be able to do. It does not reflect that every chest of opium introduced from 1793, if not from 1782, to 1860 was in deliberate defiance of the Chinese Government. Some of its other crudities are answered in the present paper—particularly its statement that Indian opium fails to penetrate at all into one half of the Empire and that the drug satisfies a felt want of some hundreds of millions of the human race. These statements have unfortunately nothing but the “rhetorical flourishes” for a foundation. Where are the hundreds of millions that have their felt want of a nervous stimulant satisfied with opium? But grant the deep-seated craving of humanity for some stimulant, have the Chinese not already the means of satisfying it to the full measure in one or other by the many substitutes which the *Times* mentions as taking the place of opium in the West. Dr. Birdwood makes the pleasure consist not so much in the narcotic drug as in the smoking, and anything else would gradually become just as popular. Where then is the natural craving for a stimulant, when at best it is but a mere idle and expensive child’s toy? And Birdwood writes thus in the *Times*!

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## Correspondence.

### *A New Method of Transcribing Hakka Colloquial.*

MR. EDITOR—

Like most of the missionaries at work in China, we Germans have from the beginning felt the most serious disadvantage accruing to the bulk of native Christians, by the usual versions of the Bible being in a style which is not easily intelligible to them. We have, therefore, as has been done for others of the dialects spoken in the S. E. of China, begun by romanizing the Hakka colloquial, as we had convinced ourselves that even grown-up people can, with very little labour, acquire a sufficient knowledge of this system to be able to read books written in it. So we have prepared the N. T. and a number of school-books after this method, the former being printed at the cost of the English and Foreign Bible Society in London, the latter from the mission funds of the Basel Society.

But after nearly twenty years of much effort and a great amount of money spent in this direction, we have been somewhat disappointed at the results attained. Grown up people could not as a rule be induced to learn the romanized method, and even those who have gone through our schools, though they are often using that system for writing letters to each other, still they do not read the New Testament in the romanized if they read it at all, preferring to use the *Wên-li* version, which they have been instructed to use when in school, but which nevertheless most of them understand but imperfectly.

As on the other hand it is of paramount importance for all Protestant mission work, to place the Word of God within the reach of every member and to facilitate the intelligence of the same as much as possible, we have thought about other means to reach that much desired end. We have tried to write the Hakka colloquial with Chinese characters. That which had prevented us from doing it, from the very first, was the circumstance that it includes so large a number of words for which there exist no characters at all. But this difficulty has now been overcome. We have taken from the Punti colloquial a number of unauthorized characters which have already become more or less familiar by being used in publications in the latter dialect, for other sounds we have simply used characters which are read in the same or a similar way, only adding sometimes the character "mouth" on its left; so we have used 涯 for "I," 奔 for "to give," etc.

As far as our observations go, this new method of transcribing their colloquial meets with much more favour from our Hakka Christians than the romanized one. We feel therefore ourselves encouraged to continue this undertaking, and hope that some more parts of the New Testament will be made ready this year for the press.

As this question of placing the Bible within the reach of every Chinese Christian is one of so general importance I think it would be a very appropriate subject to be discussed in the *Recorder*, as it would be very useful if the different missions in which one of the systems or both of them have been made use of, would communicate in its columns the experiences they have made in this respect.

Yours respectfully,

CH. PITON.

## Missionary News.

### Births, Marriages & Deaths.

#### BIRTHS.

At Amoy, on May 9th, the wife of Mr. W. PATON, of the B. and F. Bible Society, of twin daughters.

At Amoy, on May 23rd, the wife of Rev. A. L. MACLEISH, M. B., of the English Presbyterian Mission, of a daughter.

At Swatow, on May 26th, the wife of Rev. W. ASHMORE, jr., of the Baptist Missionary Union, of a daughter.

At Peking, on May 27th, the wife of Rev. S. G. MEECH, London Mission, of a son.

At Peking, on May 30th, the wife of J. DUDGEON, M.D., London Mission, of a daughter.

At Hangchow, on May 31st, the wife of Dr. DUNCAN MAIN, C.M.S., of a son.

At Peking, on May —, the wife of Rev. W. Brereton, S.P.G., of a son.

At Hankow, on June 4th, the wife of the Rev. A. W. NIGHTINGALE, Wesleyan Mission, of a daughter.

#### MARRIAGES.

At the British Consulate, Ningpo, on May 17th, and afterwards at the Kao Ming Saen Church, by the Rev. F. Galpin, JOHN WILSON, pilot, to LUCY CROFTS, of the English Methodist Mission, Ningpo.

At Trinity Cathedral, on June 6th, by the Rev. W. L. Groves, JOHN FRYER, of the Kiangnan Arsenal, to ANNA ELIZA NELSON, of the Seventh Day Baptist Mission, Shanghai.

At Union Church, Hongkong, on the 21st June, by the Rev. J. Colville, the Rev. ARNOLD FOSTER, Hankow, to AMY, youngest daughter of the late G. Maudslay Jackson, Esq., of Clifton.

At Peking, on the 29th June, the Rev. F. D. GAMEWELL to MARY Q. PORTER, both of the Methodist Episcopal Mission.

ARRIVALS.—Per str. *Saghalien*, on April 5th, Mrs. Pruen, Misses Mary

Evans, Jessie Findlay, and Annie M. Hayward, of the China Inland Mission.

Per str. *Djemnah*, on April 16th, Mr. J. William Munroe Macgregor, of the Inland Mission.

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DEPARTURES.—Per s.s. *Nagoya Maru*, for the United States, on May 3rd, Miss E. M. Gilchrist, M.D., Miss K. C. Bushnell M. D. and Miss D. E. Howe, of the Am. M. E. Mission, Kiukiang.

Per P. and O. str. *Gwalior*, for England, on May 5th, Mr. and Mrs. Valentine, of the C.M.S., Shauhing.

Per str. *Genkai Maru*, for the United States, on May 11th, Mrs. S. F. Woodin and three daughters, of the A.B.C. Mission, Foochow; and Mrs. A. E. Randolph, of the Southern Pres. Mission, Hangchow.

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SHANGHAI.—We learn with regret that the Rev. A. E. Moule, of the C. M. S., is forbidden by the Society's medical advisers to return to China at present.

The American Presbyterian Mission expect shortly to be reinforced by two new men—the Revs. Messrs. Hoyes and Abbey. Their location will be decided on their arrival.

The following figures, given at the Church Missionary Society's Anniversary meeting held at Exeter Hall, London, on May 2nd, speak for themselves:—"The number of Christian adherents has again risen 13 per cent., from 4,667 to 5,303.



It has just doubled in five years. The statistical report of the Fuh-kien mission shows a total of 4,099 adherents, an increase of 549 in the year. The adult baptisms have been 264."

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PEKING.—The last two or three meetings of the Missionary Association have been occupied in discussing a paper read by Dr. Dudgeon, entitled "Some recent aspects of the Opium Problem." We understand Dr. Dudgeon has a work in Press styled *Opioligia*, or a History of Opium-smoking, comprising various papers on opium, some of which have already appeared in print. To each chapter will be prefixed a table of contents and index, and judging from the close attention given to this subject by the author and the exceptional opportunities he has had for gaining information, we have no hesitation in saying that the work will prove a most valuable addition to what has already appeared on this topic. Orders for copies may be addressed to the Presbyterian Mission Press.

The following memorial has been drawn up by the Peking missionaries and will be sent to the different mission stations throughout China for signature. It is a most important document, and it is hoped every missionary will sign it. The views expressed are moderate and it is likely to produce a good effect:—

*To The Honorable The British House of Commons.*

The petition of the undersigned Missionaries and Ministers of the Gospel in China Humbly Sheweth:

That the opium traffic is a great evil to China and that the baneful effects of opium smoking cannot be easily over-rated. It

enslaves its victim, squanders his substance, destroys his health, weakens his mental powers, lessens his self-esteem, deadens his conscience, unfits him for his duties, and leads to his steady descent, morally, socially and physically.

That by the insertion in the British treaty with China of the clause legalizing the trade in opium, and also by the direct connection of the British government in India with the production of opium for the market, Great Britain is in no small degree rendered responsible for the dire evil opium is working in this country.

That the use of the drug is spreading rapidly in China and that therefore the possibility of coping successfully with the evil is becoming more hopeless every day. In 1834 the foreign import was 12,000 chests; 1850 it was 34,000 chests; in 1870 it was 95,000 chests; in 1880 it was 97,000 chests. To this must be added the native growth, which in the last decade has increased enormously, and now at least equals, and according to some authorities doubles the foreign import.

That while the clause legalizing the opium traffic remains in the British treaty, the Chinese government do not feel free to deal with the evil with the energy and thoroughness the case demands, and declare their inability to check it effectively.

That the opium traffic is the source of much misunderstanding, suspicion and dislike on the part of the Chinese towards foreigners, and especially towards the English.

That the opium trade, by the ill name it has given to foreign commerce and by the heavy drain of silver it occasions, amounting at present to about thirteen million pounds sterling annually, has greatly retarded trade in foreign manufactures; and general commerce must continue to suffer while the traffic lasts.

That the connection of the British government with the trade in this pernicious drug excites a prejudice against us as Christian missionaries and seriously hinders our work. It strikes the people as a glaring inconsistency that while the British nation offers them the beneficent teaching of the Gospel, it should at the same time bring to their shores, in enormous quantities, a drug which degrades and ruins them.

That the traffic in opium is wholly indefensible on moral grounds, and that the direct connection of a Christian government with such a trade is deeply to be deplored.

That any doubt as to whether China is able to put a stop to opium production and the practice of opium smoking in and throughout her dominions, should not

prevent your Honorable House from performing what is plainly a moral duty.

Your petitioners therefore humbly pray that your Honorable House will early consider this question with the utmost care, take measures to remove from the British treaty with China the clause legalizing the opium trade, and restrict the growth of the poppy in India within the narrowest possible limits.

Your Honorable House will thus leave China free to deal with the gigantic evil which is eating out her strength, and will at the same time remove one of the greatest hindrances to legitimate commerce and the spread of the Christian religion in this country.

We also implore your Honorable House so to legislate as to prevent opium from becoming as great a scourge to the native races of India and Burmah as it is to the Chinese; for our knowledge of the evil done to the Chinese leads us to feel the most justifiable alarm at the thought that other races should be brought to suffer like them from the curse of opium.

We believe that in so doing your Honorable House will receive the blessing of those that are ready to perish, the praise of all good men and the approval of Almighty God.

And your petitioners will ever pray.

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**TUNGCHOW.**—The Annual Meeting of the A.B.C.F. Mission opened on the 28th May. Shansi has been decided on as the scene for the new mission's operations, and two houses have been rented at Tai-yuen fu to accommodate, Rev. M. L. Stimpson and several additional families expected this year. Mr. Stimpson, accompanied by Rev. J. Pierson, made a tour of the province during March, and they were everywhere well received. It is proposed to transfer the printing-press and the Treasurer to Tientsin.

This same mission is taking a step forward in Shantung. Several of their missionaries are now preparing to settle themselves there, and live down the ill rumours that were spread abroad by the officials. Miss Mary H. Porter, whose long residence

in China has not in the least damped her missionary enthusiasm, forms one of this brave little party. We wish them great success in their new operations.

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**CHI-NAN FU.**—The Presbyterian Mission have so far failed to obtain any satisfaction from the Government in the matter of new premises for those mobbed some time ago. During May the United States Consul, Mr. Zuck, paid an official visit in reference to this matter. He claimed the original property with full protection, or a suitable and reasonable exchange. The objections raised on the part of the officials to returning the original property were threefold—the site, the purchase being made in the name of a native Christian, and the deed not being stamped. No other suitable place was offered, so nothing was done. The matter however, will not be allowed to rest here. On his return journey, Mr. Zuck was mobbed at a village called Têh-chau. We have learned indirectly since, that the chief official of this village has been deposed, one of the leading rioters publicly punished, and a proclamation issued warning the people against committing any further violence.

We also learn that the two middlemen in the sale to the missionaries of the ground used for the grave of the Rev. J. MacIlvaine have been severely bamboozled to secure the giving up of the deeds and the land. One of the leading native Christians has fled to Peking for safety.

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**SWATOW.**—We have received the following items of news regarding the Mission of the Presbyterian Church

of England:—The first meeting of the Swatow Presbytery took place on the 8th and 9th of June last year. There were six foreign missionaries and thirteen Chinese Elders present. Rev. Geo. Smith, our senior missionary, was chosen Moderator, and two of the native brethren were appointed clerks. Various matters of importance were discussed, and committees were appointed. The action taken at that first meeting in regard to the subject of native contributions has resulted in a decided increase in the amount subscribed for the support of native preachers. The Presbytery sent deputations (usually consisting of one foreign missionary and two Chinese Elders) to the greater number of the congregations to urge the members of the church to do more in this matter than they had yet done. It was gratifying to find, at the second meeting of Presbytery, held in September, that a sum of over \$500 had been subscribed by fifteen congregations. Of this sum \$170 have been contributed by four of the congregations that have united to call a native pastor. Besides the above named sum, contributed solely for native preachers and pastor, a considerable amount has been given by the converts for station expenses, the support of the poor, and other special objects. The movement to call a native pastor is making hopeful progress. The choice of the four congregations has fallen on Tan Khai-lin, the first convert of the Mission, baptized by Mr. Smith so long ago as 1859. He has commended himself to the native church and to the missionaries by his steady, consistent Christian character, by much useful work as a preacher in various

parts of the Swatow field, and by meek endurance once and again of reproach and ill-treatment for the Gospel's sake. In the region around Swatow 15 stations have been opened among the Hok-los, or people speaking the Swatow or Tie-chiu dialect, and 9 among the Hakkas. The most distant station is about 120 miles to the west of Swatow. Last year 107 adults were received into the Church, and the total membership of adults and infants at the close of the year was just 1000. Of these, 713 were communicants. In the training institution for preachers there are at present twenty students; in the middle school for boys there are 40 scholars; and in the girls' school 25; in the Bible-women's House there are 7 women under instruction. Since the beginning of this year 32 adults have been baptized, and 2 who were baptized in infancy have been received to Communion. Of the 32 baptized, nine or ten are patients who first heard the Gospel in the Swatow Hospital. The Medical Mission work has from the very beginning been a fruitful means of blessing. For many years Dr. Gauld carried on this good work, and now it is in the hands of his like-minded successor Dr. Lyall. Year by year converts have been received from among the numerous in-patients who crowd the wards of the Hospital, and some of these on their return to their own homes have been in a remarkable degree instrumental in bringing their heathen neighbours to a knowledge of the truth.

FOOCHOW.—Rev. S. L. Baldwin, D.D., being unable to return to his work at Foochow at present, on

account of Mrs. Baldwin's ill health, has been appointed as pastor of St. Paul's Methodist Episcopal Church, Newark, New Jersey.

We have been permitted to extract the following from a private letter:—"Mr. and Mrs. Hartwell have just returned from a trip of about 250 miles up the Min River to Shaowu and vicinity, where Mr. H. received some twelve adults to the Church, by profession of faith and baptism. Ten of these were the fruits, for the most part, of the work of a native doctor who was received last Fall. He has received no pay from any one. There are also nearly twenty inquirers at the same place, the fruits of his labors."

JAPAN.—The question of the appointment of an English Missionary Bishop for Japan has been before the Church Missionary Society for the last four years. Arrangements, it seems, have at length been made which will lead to the immediate supply of this want. One warm supporter of the society, generously offered to cover the promised grant of £500 a year for five years at least; thus relieving the General Fund of the charge during that period. During the past year this Mission has baptized 99, of whom 44 were children. Among the 55 adult converts some were men of position and influence.

## Notices of Recent Publications.

*Report of the Medical Missionary Society in China, for 1881.*

THE Report by the Physician in charge of the Society's Hospital at Canton, gives evidence of the continued and enlarged usefulness of the institution and of the liberality of the community in supporting it. The attendance at the Hospital during the year is reported as follows:—Out-patients, males 15,852; females 13,480; total 19,332. In-patients, males 724; females 340; total 1064. Surgical operations 1115. Vaccinations 194.

The current expenditures for the Hospital work was \$1,390.60, and for all expenditures \$2,895, including those which were for the erection of new wards, printing medical works &c. The whole amount of receipts from all sources were \$4,719.82 leav-

ing the sum of \$1,924.92 in hand for the expenses of the current year.

The Report gives the usual details of the diseases which have been attended to, and operations performed. We refer those who wish for such particulars to the Report itself. Dr. Kerr makes but little reference to the opium patients except to state that the number applying has been less than in former years; and a distrust of the radical cure of the habit of opium-smoking when once fully acquired. This is a very sad view of the case, and gives great urgency to the suggestion that the efforts for the eradication of this vice from among the Chinese must be directed to the preventing any from forming the habit of using opium.



*Report of the Medical Missionary Hospital at Swatow; under the care of Alexander Lyall, M.B.C.M., for 1881.*

THIS Report presents a very striking contrast to the former one in one particular, viz., that the number of in-patients largely exceeds the number of out-patients. They are stated thus: in-patients 2,872; out-patients 1082; patients seen in the country 800; total 4,754. This marked contrast would appear to result from the fact that Swatow being but a small town the patients are largely from the country, and in order to derive advantage from the treatment they must become in-patients.

Dr. Lyall records a marked increase of opium patients, i.e. those who came to be cured of the habit of opium-smoking. He also notes the fact that the cure of former patients was permanent, as many of the new ones were brought to the Hospital to be cured of opium-smoking by those who had formerly been cured. He says the quantity daily consumed by those who came to the Hospital "varied from 3 candareens to 7 mace, the average being 1.5 mace."

The opium patients were *mostly from villages*. As the result of inquiries of them Dr. Lyall ascertained "(1.) that the habit of opium-smoking has rapidly spread in villages and hamlets during the last eight or ten years; (2.) that an average of 4 per cent. of inhabitants of the villages represented by patients smoke." He states "that the treatment *in every case* is to cut off the opium *at once*." pp. 8-12.

The result of the religious instruction in both hospitals was very gratifying. Besides the fact that most of those who had been in-patients carried away with them some clear knowledge of divine truth, in one hospital some eighteen were received into the Church and in the other seventeen. All well-wishers of mankind will agree in wishing all the missionary Hospitals abundant success in their benevolent work of doing good to the souls and bodies of their fellow men.

*The Gospel of Luke in the Colloquial of the Hakka Chinese in the Eastern part of the Canton Province.* By Rev. Ch. Piton, Canton, 1882.

*A Week's Prayers for Family Worship, in the Colloquial of the Hakka Chinese.* By Rev. Ch. Piton, Canton, 1881.

*The Contents Primer, transferred in the Colloquial of the Hakka Chinese.* By Rev. Ch. Piton.

THESE titles indicate the character of the several books. Copies can be had by applying to the author. His letter in another place will be read with interest by many.

Any statement that may be presented by others in relation to the use of the romanized colloquial in other places will be received with interest.

*Hubbard's Newspaper and Bank Directory of the World.* 2 Vols. 8vo., New Haven, Conn., U.S.A.

THESE two large handsome volumes are a marvel of industry and enterprise. They contain 2,592 closely

printed pages and give the name, place of issue and circulation of nearly every newspaper in the world